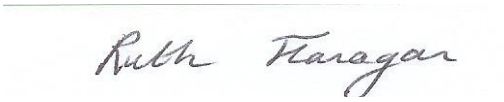
‘Unlocking Reflexivity: Is identifying individuals’ worldviews a key for non-specialist teachers of RE?’

Submitted by Ruth Elizabeth Flanagan to the University of Exeter as a thesis for the degree of *Master of Philosophy* in Theology, July 2018.



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Abstract

Teachers' worldviews may impact their practice in terms of pedagogy, curriculum choices, and the value they assign to, and their enthusiasm for, a curriculum subject. Religious Education (RE), in England, involves the teaching of religious and non-religious worldviews. RE teachers often lack training, subject knowledge, confidence or even desire to teach the subject. Teachers may teach aspects of religion(s) and non-religious worldviews which adhere to their own worldviews but ignore aspects of religion(s) and non-religious worldviews with which they disagree.

The claim in this thesis is that better understanding of their own worldviews might help teachers guard against these conscious or unconscious omissions of religion(s) and non-religious worldviews and the reinforcement of unexamined biases. To this end, I have developed a working definition of 'worldview' as an individual's frame of reference, held consciously and subconsciously, that evolves due to life experiences that enables them to make sense of the world. I have designed hermeneutical tools for teachers to read themselves, to identify aspects of their worldviews and the narratives which have formed these. These tools have application to the self-examining of life stories, and have been tested, through semi-structured interviews with 10 Primary school teachers in the South West.

The findings revealed variations between teachers' worldview-consciousness and the impact of their worldviews on their teaching of RE: notions of 'good life' varied and determined their teaching of, choices within and rationale for RE alongside growing confidence. Depth of understanding was facilitated for some by overseas travel, working and living overseas or in a multicultural area. Greater self-understanding unlocked reflexivity for teachers with acknowledgement of the impact of their own worldviews on their teaching of RE. (275 words)

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Abbreviations

BME Black and Minority Ethnic

CPD Continuing Professional Development

GSE Graduate School of Education

OFSTED Office for Standards in Education, Children's Services and Skills

NQT Newly Qualified Teacher

RE Religious Education

RI Religious Instruction

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Chapter 1: Worldviews and RE

1.1. The origins of the research

> *A six year old girl arrives in a London primary school having begun her primary education in Ethiopia. She experiences ridicule from other children due to her different dress, her family's religious affiliation and the fact that she cannot yet read the full English alphabet, due to the different education system she has experienced. She speaks both Amharic and English at different levels. She soon realises that she has different worldviews from her peers and quickly discovers that to be accepted in this society clothes have to be deemed fashionable by Western standards, religious affiliation not mentioned and only English should be spoken.*

As a white female with a London accent no one would ever guess that this was the experience of my life, but people may make assumptions about me based on dress, skin colour and accent. From a young age I was acutely aware that my worldviews deviated from my peers. Through running cross-cultural communication sessions for teachers in Devon a number of questions arose as to how much individuals are aware of their worldviews. Were the barriers to effective cross-cultural communication barriers of translation or were they caused by differences of worldviews? Were the teachers themselves aware of their own worldviews? Did they view their accepted 'norms' as normative?

These questions formed the genesis of this research to investigate whether teachers identifying their own worldviews would enable them to be reflexive: to see the influences on themselves. By seeing worldview as a concept that makes sense of the world, which can be different due to different life experiences, may assist understanding that what one perceives as the 'norms' of life are merely a product of our own life narrative and worldviews. To recognise this may prevent the views of others from being negatively perceived as 'other', 'exotic', or even 'wrong', as they deviate from individuals' accepted norms, but rather view these as shared responses to life experience. This

research aims to investigate whether this understanding would aid RE teachers as they attempt to teach worldviews which may differ from their own.

1.2. Why choose Religious Education as a focus for this research?

The impact of worldviews, individuals' beliefs and values, on their teaching has been the subject of debate in various academic disciplines: Science Education (Matthews et al, 2009, Mansour, 2008, Mansour and Wegerif, 2013), Educational Psychology (Schraw, 2013), Politics (Hurd, 2008), Theology (Duderija, 2007, Wolters, 1985) and Sociology (Sire, 2004)[1]. Individuals have worldviews, whether they are conscious of them or not. To make them conscious of their worldviews may lead to greater self-understanding (Valk, 2009). This is important in education because teachers' worldviews may impact the value they place on subjects, the way they teach the subject and even their enthusiasm when teaching a subject (Resnick, 1989, Richardson, 1996, Tillema, 2000). All of this is evident in RE as, in the UK, RE incorporates the teaching and understanding of religious and non-religious worldviews and affords the possibility of allowing these to impact the pupils' own worldviews.

Until recently, RE had two attainment targets: learning about religions and learning from religions. Since the 1944 Education Act in England each Local Education Authority (LEA) has to convene a syllabus conference to agree their own locally agreed syllabus, or adopt one from another LEA. This is formed by a consultation of four committees of teachers, politicians, the Church of England and faith groups. In 1944 faith groups consisted of protestant denominations, but since the 1960s this has been widened to include members from other faiths and non-religious groups, such as secular humanists. In most locally agreed syllabuses the second attainment target for RE was "Learning from religion." This included an evaluation of the beliefs and values whichthe pupils have studied and the requirement that students reflect on their own beliefs in the light of the study. Within these targets, worldviews may be identified, as in order to 'learn from religions' decisions have been made as to **what** the pupils should 'learn about religions' (Teece, 2010). Recognition of this value-ladenness (cf

[1] A sample not an exhaustive list.

Hanson's 'theory-ladenness', 1958) of syllabuses and curricular is indicative of the power of worldviews to impact education. Since beginning this research attainment targets have been removed, yet many syllabuses still reflect these concepts. The ability to reflect on the beliefs and views of others to inform self-understanding and development, relates well to this research. To enable teachers themselves to employ these skills which they wish their pupils to develop seems crucial.

1.3. Problems identified

Although RE provides a natural home to consider worldviews and promote understanding of one's own and other's worldviews, it is failing to realise its potential as a subject (Ofsted, 2013) and is often poorly taught. Additionally, RE is a subject that produces negative attitudes for teachers, pupils and communities, perhaps with a view of religions as against the norm. Finally, a lack of confidence in teaching RE also hinders the effective provision of RE.

1.3.a. Not 'realising the potential'

RE can challenge teachers and pupils to understand their own and others' worldviews to equip them to live in a diverse multicultural society. However, as Ofsted identified, this possible potential is not being realised.

> The teaching of RE in primary schools was not good enough because of weaknesses in teachers understanding of the subject, a lack of emphasis on subject knowledge, poor and fragmented curriculum planning, very weak assessment, ineffective monitoring and teachers limited access to effective training (Ofsted, 2013:5).

A lack of knowledge was identified - not only about religions but about the subject of RE, including purposes, rationale and pedagogical approaches. These issues were highlighted previously by Wintersgill:

> Teachers' input too often lacks substance and depth' with 'insufficient explanation…Equally serious is teachers' lack of knowledge about the subject, its purpose, aims and most appropriate pedagogies (2004:1).

Problems evidently exist in RE provision.

1.3.b. Negative attitudes towards RE

Secondly, the highly charged nature of, and emotive responses to, RE often impacts the teaching of the subject. I have personally witnessed this in my role on the Primary Humanities PGCE team at the Graduate School of Education, in the University of Exeter. Some students raised objections to teaching "mumbo jumbo myths to children" and questioned the role of RE in schools. They demonstrated negativity towards RE and exhibited no desire to 'learn from' religions. Identification of the worldviews behind their comments, and life narratives which have formed these views, enabled the students to articulate and understand their issues with RE. For some, their worldviews were influenced by secular humanist worldviews, and they challenged the necessity of the subject RE. Whereas others, who had studied in faith schools, rejected RE because they objected to the confessional modes of teaching RE, which they had experienced. The students became aware of their worldviews and the impact this was having on their lack of enthusiasm to teach RE. The emotive response teaching RE evoked for many students, clearly displayed the potential impact that worldviews may have on RE teaching.

1.3.c. A sense of 'norm' and 'other'

Part of the origins of this research, was my intercultural communication work with teachers, as they sought to engage parents and pupils from BME backgrounds. My personal experiences were similar to the findings of Rollock's (2009) research with NQTs where middle class culture was viewed as a 'norm' by which other views were measured. The Runnymede trust noted:

> a wider inability of white NQTs (on their training) to view themselves as part of an ethnic group where 'race' is seen as only relevant to Black and Minority Ethnic groups. This lack of understanding about their own ethnicity and diversity within white groups results in cultural diversity being viewed as an insurmountable challenge at odds with and irrelevant to their own experiences (Rollock, 2009:9).

Teachers unaware of their own identity, or worldviews, may find the challenge of understanding or communicating other world views problematic.

1.3.d. A lack of confidence in teaching RE

A recent parliamentary inquiry into RE found 'about half of primary teachers and trainee teachers lack confidence in teaching RE' (Lloyd, 2013:5). A lack of confidence in teaching any subject can have profound impact on both the quality of the teaching and the pupils' experience of the subject.

> Teachers play a crucial role in students' learning and development...teachers scaffold students' ability to acquire knowledge and skills (Van der Zee, 2011:22).

Lack of confidence and subject knowledge makes scaffolding their pupils' learning challenging.

Problems undoubtedly exist in RE: lack of understanding of the subject, negative attitudes towards teaching RE from pupils, parents and teachers, the challenge of teaching worldviews far removed from the teacher's own 'norms' and a lack of confidence expressed by the teachers themselves.

1.4. The possible causes

A study of the history of RE provides possible causes for the problems that the subject now faces: the compulsory nature of the subject outside the National Curriculum, the lack of set curriculum and lack of specific rationale. The increasingly pluralistic nature of UK society has impacted RE but left many teachers ill-equipped to teach. Additionally, these challenges are exacerbated in Primary schools where many RE lessons are taken by non-specialist teachers or HLTAs who hold neither a teaching qualification nor any subject qualification, such as an undergraduate degree in Theology or even an A level in RE.

1.4.a. The History of RE

Introduced as a compulsory subject in the 1944 Education Act, RE, or Religious Instruction (RI) as it was then called, was seen by many as a panacea to prevent the horrors of the Second World War from ever occurring again or to counter totalitarianism. Others suggested that this was the product of an

ecumenical Christian revival stimulated by answered national prayers during WWII[2]. For others the compulsory introduction of RI is seen as a product of the growth in cultural conservatism, which ultimately won the campaign to define and develop a form of English citizenship education founded on Christian morals and values (Freathy, 2008).

RI consisted primarily of Bible stories, was non-denominational, yet confessional in its approach, and had no set aims, rationale or clear pedagogy. LEAs were charged with the formation of locally agreed syllabuses which evolved over time alongside educational research and socio-political change. These reflected the predominantly Christian worldview of the country in the 1940s and RI was seen to help create a society based on Christian values. Over the next 20 years RE gradually changed to allow and encourage pupils to develop their own views in relation to the mainly Christian and biblical content (Copley, 2008).

In the 1960s, in response to the development of the child centred approach in education (Plowden Report, 1967), RE syllabuses reflected that movement by seeking to teach RE that had specific relevance to the child's life. Changing multicultural population within certain localities moved the committees for those areas towards a more inclusive and phenomenological approach in RE in the 1970s. 'Confessionalism' became a term of abuse in RE as secularism, simply defined as the absence of religion, gained dominance in the public sphere united with a desire to reflect the multifaceted nature of belief in late 20th century Britain. The City of Birmingham agreed syllabus (1975) is a pioneering example of this in its attempt to assimilate the wide range of non-Christian children into its communities through the medium of RE. Regionally agreed syllabuses saw 'the aim of religious education as the promotion of understanding' (Schools Council, 1971, cited by Jackson, 1997:21). The phenomenological approach has been criticised for relativising all religious and non-religious faiths (Thompson, 2004) and, rather than uniting those from different backgrounds and faiths, actually highlighting difference and exoticising others (Gearon, 2001:102). Worldviews were seen as exotic and 'other', rather than a shared

[2] Such as the one called for by George VI (Williamson, 2013), on Sunday 26th May, and the subsequent safe evacuation of 338,226 Allied soldiers from Dunkirk.

experience where all have worldviews. The failure to identify secularism as a worldview added to this misconception. Historically, secularism has been viewed as 'value free' and 'objective', yet more recently studies have challenged this (Calhoun et al, 2011) and a rethinking of the 'secular' has emerged. This has provided an opportunity to identify clearly, and begin to understand in greater depth, non-religious worldviews.

Additionally, the range of rationales and lack of specific pedagogy for RE creates a sense of confusion for teachers. The RE:ONLINE website has attempted to assist teachers by identifying eight possible rationales for teaching RE.

1.4.b. The growth of a pluralistic society

Another possible cause of the problems for RE teachers has been identified by Van der Zee (2011) who claims that the growth of individualism and pluralism, which impacts syllabus content throughout the UK, challenges even trained RE teachers. As his research is confined to specialist RE teachers he does not address the greater problems this may bring for non-specialists. RE raises both pedagogic and worldview related questions, which many teachers are ill-equipped to answer.

1.4.c. A lack of specialist teachers of RE

Finally, RE is often taught by non-specialists: 'figures from the Department for Education show that 55.3 per cent of teachers of RE - a statutory subject - are not specialists' (Clark, 2012). The negative impact of non-specialists teaching RE has been highlighted by HMI:

> The number of lessons taught by non-specialists is unacceptable and seriously reduces the quality of provision (Wintersgill, 2004:1).

Non-specialist teachers, with no undergraduate qualification or A level in RE, cited weak subject knowledge as the greatest challenge to their RE teaching.

The lack of confidence, cited by many teachers (Lloyd, 2013:5), may be exacerbated by a lack of training:

> It's important for teachers to feel confident they can teach the breadth and depth of a subject. It goes without saying that teaching is likely to be better when teachers hold qualifications in the subjects they teach – but that isn't to say that with sufficient support, non-specialist teachers can't help their students' progress (McCouaig, 2014).

1.5. A possible solution

To seek solutions for the problems facing the subject of RE, this research will address one root cause where there is the possibility of change: RE taught by non-specialist teachers who have had no formal RE training at undergraduate or A level.

The question is how to assist them in teaching RE effectively and confidently. This research suggests that for teachers examining their own worldviews could assist their understanding and empathy for others with differing worldviews. Teachers may then be in a stronger position to understand how to approach new subject knowledge and what subject knowledge is required. Their confidence may improve as the fear of the exotic is replaced by an understanding of shared experience.

The specific nature of the subject of RE, in allowing pupils to 'learn from' a range of worldviews, the highly charged nature of the subject, the lack of specific pedagogy or rationale for teaching RE, and the fact that RE is often taught by non-specialists, provides a useful area in which to research the connection between personal *worldview consciousness* and effective reflexive teaching.

1.5.a. Assistance from the Interpretive Approach

The development of the ethnographic and interpretive approaches to RE, in the 1990s, facilitated an opportunity to examine self. The Interpretive Approach, championed by Jackson, emphasised the need to understand one's own preconceptions before being able to understand the preconceptions of others: 'the process of interpretation has to start where the interpreter is at'. Within this approach the need to perceive the pupils' own worldviews began to surface.

Jackson is aware that although there is an intention of laying aside one's own presuppositions he acknowledges the challenges this presents: 'one can probably do no more than try to be aware of at least some of one's suppositions' (1997:26). Whilst I agree with Jackson's intentions I question how teachers can enable pupils to be aware of their own preconceptions, if they have not already attempted to examine their own. Teachers need to identify their own preconceptions, or worldviews, and the impact these may have on their teaching, before they can enable pupils to achieve the same. To enable teachers to be aware of their own suppositions or worldviews is exactly what this research aims to examine.

1.6. Aims

This research aims to enable non-specialist teachers of RE, at KS2, to identify aspects of their individual worldviews: to become *worldview conscious.*

- To assess why a definition of worldviews, and understanding of how worldviews form and develop, is important in education, and in particular in RE.
- To propose how individuals can identify their own worldviews and the narratives that are forming them to become *worldview conscious*.
- To ascertain how these worldviews impact their teaching, including enthusiasm for a subject, rationale and pedagogy.

This may demonstrate the extent to which the process of *worldview consciousness* facilitates reflexivity upon their professional practice. Through examining the process of the creation and evolution of their worldviews teachers may become conscious of the connection between life narrative and worldviews. This may enable teachers to begin to understand differing worldviews from their own, which may increase their empathy for others with different worldviews, develop their understanding of how to approach new subject knowledge, and help them identify what subject knowledge they need to acquire. This may result in increasing confidence as they develop an understanding of shared experience. The impact of the development of this

worldview consciousness on teachers' reflexive practice will be examined through this research.

The aim is not to identify the minutiae of an individual's worldview, in part due to issues of impracticability, but also because the fluidity and organic nature of worldviews would make this of limited value. As changes occur within the teachers' worldviews the outcome would be a snapshot in time of their views which may well change. The usefulness of which may be limited. However, I argue that to focus on enabling individuals to recognise **aspects** of their worldviews and the evolutionary **process** of the formation of these views is beneficial. As 'knowledge cannot be separate from the knower' (Steedman, 1991), so teaching cannot be separate from the teacher.
Teachers' worldviews can impact their decisions, teaching methods and the significance with which they weight the subject. This impact includes their choice of what to teach, how to teach and the enthusiasm with which they teach, which will all be impacted, consciously or unconsciously, by their worldviews. This research aims to highlight aspects of their worldviews, and the evolutionary process of worldview development, not the entirety of an individual teacher's worldviews. In understanding the evolutionary process they may see how others, with different life experiences, may hold differing views from their own.

1.7. Research Questions

In order to meet each of the aims of the research project the following research questions have been devised.

- Does identifying their worldviews positively impact teachers' teaching of RE?
- H**ow** can teachers identify aspects of their own worldviews and the narratives which have been instrumental in their evolution?
- What impact do the teachers perceive that reflexivity makes on their teaching of RE?

The third aim of ascertaining how these worldviews impact their teaching, including enthusiasm for a subject, rationale and pedagogy will be addressed through the question 1. To examine in the teachers' eyes whether enhanced worldview consciousness assists self-understanding, increases empathy for others with differing worldviews from their own, improves confidence in coomunicating about and with those who hold differing worldviews and eases interaction with those who hold other worldviews. The second aim of proposing how individuals can identify their own worldviews and the narratives that are forming them to become *worldview conscious* will be addressed through question 2. The overarching aim of assessing why a definition of worldviews, and understanding of how worldviews form and develop, is important in education, and in particular in RE, will be addressed through answers to all three questions.

The following flow diagram, figure 1, demonstrates the relationship between these research questions and the aims of the project.

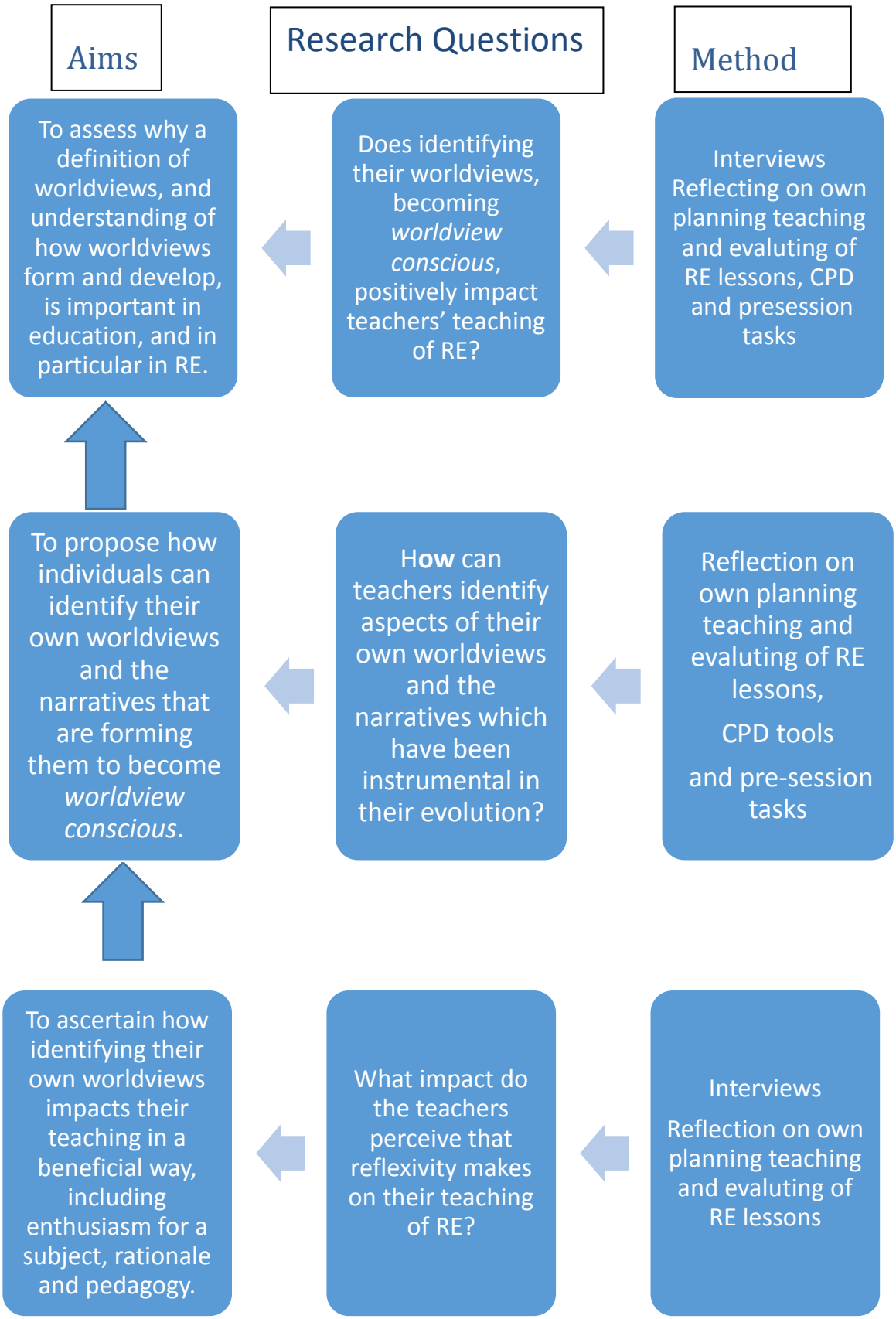
Aims
Research Questions
Method
To assess why a definition of worldviews, and understanding of how worldviews form and develop, is important in education, and in particular in RE.
Does identifying their worldviews, becoming *worldview conscious*, positively impact teachers' teaching of RE?
Interviews
Reflecting on own planning teaching and evaluating of RE lessons, CPD and presession tasks
To propose how individuals can identify their own worldviews and the narratives that are forming them to become *worldview conscious*.
How can teachers identify aspects of their own worldviews and the narratives which have been instrumental in their evolution?
Reflection on own planning teaching and evaluating of RE lessons,
CPD tools
and pre-session tasks
To ascertain how identifying their own worldviews impacts their teaching in a beneficial way, including enthusiasm for a subject, rationale and pedagogy.
What impact do the teachers perceive that reflexivity makes on their teaching of RE?
Interviews
Reflection on own planning teaching and evaluating of RE lessons

Figure 1 The relationship between the research aims, questions and methods.

1.8. Definition of terms:

This research employs three key concepts which are interdisciplinary and contested in definition: reflexivity, worldview and narrative. For the purposes of this research they will be defined as follows:

1.8.a. Reflexivity

Reflexivity encompasses the ability of an individual to examine themselves introspectively and then to acknowledge how their views impact their current practice and to use that knowledge and examination to transform their future practice: engaging 'in explicit self-aware meta-analysis' (Finlay, 2002). The term 'reflexivity' is employed in interpretive anthropological research in aiding the anthropologist to be aware of their own presuppositions before studying another group: enabling anthropologists to be 'aware of one's own self and personal and social understandings in interpreting the testimony of someone from another way of life' (Jackson, 1997:30). In employing this in education, reflexivity is 'a dynamic, continuous… process, an active researching of one's own practice leading to self-monitoring, reflection and change' (Warwick, 2008). Zeichner and Liston's (1996) five key features of a reflective teacher include the ability to be aware of and question the assumptions and values he or she brings to teaching and to be attentive to the institutional and cultural contexts in which he or she teaches. These assumptions and values can be encapsulated in the term worldview.

Significant literature exists (Geertz, 1973/83/88, Harding 1986, 1987,1991, Jenkins 1992, Mason, 1996, Hertz, 1997, Pillow 2003, Finlay 2003,), on the benefits of reflexivity as a tool for academic research across disciplines. In the field of medical research, Malterud concludes that:

> A researcher's background and position will affect what they choose to investigate, the angle of investigation, the methods judged most adequate for this purpose, the findings considered most appropriate, and the framing and communication of conclusions (Malterud, 2001:358).

The wealth of literature on the benefits of reflexivity as a tool for academic research demonstrates the general acknowledgement that Malterud's findings are applicable across disciplines and thus relevant to this educational study. This is a relatively recent phenomenon. Since the end of the last century the term has increased in popularity in research circles. Sandelowski & Barroso, writing on qualitative research in the medical field of nursing training, explain:

> Reflexivity is a hallmark of excellent qualitative research and it entails the ability and willingness of researchers to acknowledge and take account of the many ways they themselves influence research findings and thus what comes to be accepted as knowledge. Reflexivity implies the ability to reflect inward toward oneself as an inquirer; outward to the cultural, historical, linguistic, political, and other forces that shape everything about inquiry; and, in between researcher and participant to the social interaction they share (2002:222).

The development of the term

This relatively recent usage can be explained more by investigation into the development of the term throughout various disciplines. The term has developed over the last century emerging initially in sociology and then anthropology before being adopted into educational studies. It is necessary for this research to delve into these fields to enhance understanding of reflexivity within the educational sphere. Initially employed by sociologist Parsons (1964) to refer to the capacity of an individual to be conscious and give account of their actions, Giddens (1991) developed this further as he pointed out that in late modernity most aspects of social activity are subject to constant revisions in the light of new information. Garfinkel (1967) used reflexivity to define the process by which social order is created through conversational practice. This conversational practice led to the emergence of the term 'reflexive sociology' by Bourdieu and Wacquant (1992).

In anthropology the term appears later in response to crises in anthropology in the 1970's with criticism of the practice of ethnography as a product and enforcer of colonial power relations, the impact of the feminist movement on the androcentric bias of ethnography, as well as a challenge on the distinction

between subjective and objective styles of writing. Reflexivity was engaged by Geertz and others to counter these criticisms. By the 1990s reflexive critique had been incorporated into mainstream anthropology. The term 'reflexivity' is employed in interpretive anthropological research in aiding the anthropologist to be aware of their own presuppositions before studying another group: enabling anthropologists to be 'aware of one's own self and personal and social understandings in interpreting the testimony of someone from another way of life' (Jackson, 1997:30).

A focus of this research is to examine whether *worldview consciousness* facilitates reflexivity. It is pertinent to assess whether there are different forms of reflexivity and whether worldview consciousness merely facilitates one specific aspect of reflexivity. Finlay's examination of reflexivity in research and practice identifies five 'reflexive journeys': reflexivity as introspection, as intersubjective reflection, as mutual collaboration, as social critique and as discursive deconstruction. She differentiates between their overlapping yet competing aims: of a confessional account examining one's own personal, possibly unconscious, reactions, in the case of introspection, or an exploration of the dynamics of the researcher-researched relationship, as in the following three journeys, or a focus on how the research is co-constituted and socially situated, as in the final discursive deconstruction journey (Finlay, 2002). This could lead to the conclusion that *worldview consciousness* is only relevant in the first of the reflexive journeys, introspection. However, as Finlay herself acknowledges each reflexive journey begins with researchers engaging in 'explicit self-aware meta-analysis' (2002:209). Self-aware meta-analysis is precisely what *worldview consciousness* aims to facilitate. Certainly a journey into reflexivity exists in terms of how probing the self-examination is for the individual teacher and the extent to which they allow this to inform or impact their practice.

1.8.b. Worldviews

The German word *weltanschauung,* from *welt* meaning world and *anschauung* meaning view or outlook, is widely acknowledged to have been initially used by Kant in his work "Critique of Judgment" in 1790 (cited by Naugle 2002:58), and then popularised by Hegel. The term is used extensively, yet not always

adequately explained, and has developed in meaning since Kant's initial use. Naugle claims the term evolved quickly from Kant's simple sense of perception of the world to refer to an intellectual conception of the universe from the perspective of the knower (2002:60). Yet Kant's only usage of the term was in fact in order to aid an individual in comprehending the infinite so the evolution has been limited. In his thorough investigation into the term *weltanshauung*, Naugle discovered a lack of clear definition of the term in English literature, noting with surprise that even the Routledge Encyclopaedia of Philosophy (1998) merely refers to several worldviews but provides no discussion of the concept (2002:67).

Worldview as a term is used extensively in a range of literature with differing definitions. For example, from the field of literature, Tolstoy, in a letter in 1901, in defence of his work 'Resurrection', claimed that what concerns him when he reads a book is the 'Weltanschauung des Autors' which he defines simply as 'what he likes and what he hates' (Tolstoy, vii) a definition echoed in resources for schools on worldview (Huddleston, 2007). Yet in other academic disciplines more complex definitions of the term exist; including sociologist Lappe's 'map of the mind' (2003:9); in political science with Olsen's system to guide its adherents through the social landscape (1992); in religious studies with Walsh and Middleton's 'model of the world which guides its adherents in the world' (1984:32); or in intercultural communication with Samovar and Porter's 'meaning overarching philosophy or outlook or concept of the world' (2004:103). These overlap to provide some insight into the possible depth of the concept but for the purposes of this research the definition created by Aerts et al, building on Apostel's extensive philosophical work, will be the definition for this research:

> A worldview is a system of co-ordinates or a frame of reference in which everything presented to us by our diverse experiences can be placed. It is a symbolic system of representation that allows us to integrate everything we know about the world and ourselves into a global picture, one that illuminates reality as it is presented to us within a certain culture. (2007:7)

This provides an in-depth definition which accords well with the focus of this research. An individual's worldview influences their perceptions, beliefs and

values, which governs their meaning of life and their behaviour within their culture and crucially, for this research, within their professional practice.

Worldview contains an explanation of the world, a futurology, values and answers to ethical issues, a praxeology, an epistemology, and aetiology. This research will implement Valk's (2010) framework tool for worldview identification, discussed later in the literature review. As Professor of Worldview Studies his extensive research has led him to investigate the connection between worldview and professional practice, which he has then implemented in management and leadership training courses. His insights may prove beneficial for the focus of this research. He has added a sense of personal identity to the definition of worldview and whilst individual worldviews would hold a sense of personal identity, cultural worldviews would hold a sense of community identity (Valk, 2010).

A further useful definition is found in the writings of Christian philosopher Sire who identifies a key element in worldview analysis: 'A worldview is a set of presuppositions (or assumptions) which we hold (consciously or unconsciously) about the basic make-up of the world' (1988:17). It is precisely this unconscious nature of worldview that challenges adequate identification and definition and it is this unconscious nature of their own worldview that teachers need to make conscious in order to enable them to be more confident in teaching RE.

As a teacher reflects on their own worldview, becoming *worldview conscious*, this can inform their understanding of other worldviews which is precisely what they are required to teach in RE.

1.8.c. Life narrative

For the purposes of this research the definition of this term will be limited to the life of an individual perceived as the story or narrative of that individual: past reconstruction, present life and future hopes. An individual's worldview influences their perceptions, beliefs and values, which governs their meaning of life and their behaviour within their culture. This worldview has been formed by the narrative of the individual's life: experiences and community influences on an individual so far (Currie, 1998, Gibson, 1996). For the purposes of this study this formation can provide insight into the worldviews themselves, in particular the fluidity of worldviews. Writing from a theological perspective Bruce notes

that ‘we tell about our lives in story form. Stories also form us. They are important for the formation of our identity and they help us know who we are’ (2008:323). Thus the narrative of individuals’ lives impacts on their worldview. The life narrative that creates the worldview is not yet complete: the individual is still experiencing the world and thus they are still developing and transforming their views, values and beliefs. If the premise is accepted, that worldviews are created by the life narrative that the individual experiences, then as life has an organic nature so too the worldview that life narrative creates for an individual, in very nature, has to be organic too. The worldview is only static when life experience is complete. To understand the organic, dynamic and fluid nature of worldviews, examining the available literature on life narratives, the force that enables worldviews to be organic, is imperative.

This research will examine the work of Sikes and Everington (2004) and Ricoeur (1984, 85, 88) on the interdisciplinary concept narrative. Sikes and Everington’s research into ‘life story’ provides insight into the link between teachers’ life experience and their RE teaching. Ricoeur’s extensive work on life narrative identifies a process by which life events impact and transform individuals in a hermeneutic spiral. This provides philosophical insight into the relationship between life events, the dynamic fluid nature of worldviews and the impact of this on future life choices. This can assist this research in providing a more in depth understanding of the relationship between the teachers’ experiences, the possible impact on their worldviews and the possible ways in which this may impact their teaching practice. These will be examined further in the literature review.

This research will examine whether the key to being reflexive, to knowing themselves, is for individuals to identify their own worldviews and the narrative formation process. This facilitates perception of how that has impacted their practice in the past: employing this knowledge may impact, or lessen the impact, on their future professional practice. Therefore identifying their worldviews, or *worldview consciousness*, may unlock the ability to understand themselves fully and to engage with allowing that to impact their future practice: the process of reflexivity. If an individual’s worldview is a frame of reference on which everything they experience is placed and integrated, how can reflexivity, in its initial introspective examination, occur without knowledge of

the framework by which the individual makes sense of everything? Reflexivity requires open-mindedness which 'is an active desire to listen to more ideas than one, to give full attention to alternative possibilities, and to recognise the possibility of error even in beliefs that are dearest to us' (Zeichner and Liston, 1996:10). Those beliefs form a part of the individual's worldviews, so *worldview consciousness* may be critical for reflexivity to occur.

1.9. Research Context

The term "reflexivity" is employed in qualitative research within the social sciences to enable researchers in all disciplines to be aware of how their own presuppositions may enhance, disfigure or colour their research findings. Reflexivity, seen by many as a panacea to the bias of imperialistic and androcentric anthropological research (Geertz, 1973/83/88, Hertz 1997, Pillow 2003 and Finlay 2003), is not without its critics who lament the impact reflexivity can have on skewing the focus of research solely onto the researcher rather than the object of study. This can lead to recrimination and excessive self-criticism on the part of the researcher or teacher (Patai, 1994). Additionally, reflexivity can become ineffectual without knowledge or a form of confessional or cathartic therapy for the researcher or teacher without adding anything of any substance to the research (Pillow, 2003). Furthermore this may be reduced to formulaic submission encouraging compliance with the dominant worldview. However, when carefully handled, reflexivity can aid the interrogation of 'taken for granted' assumptions that teachers bring to their practice because of their worldviews (Burke and Kirton, 2006): precisely the focus of this research. Alongside this, reflexivity leads to an acknowledgement of the community worldviews, in which individuals are embedded, and to an understanding of the impact these may have on their teaching practice. This research aims to examine *worldview consciousness* and facilitate teachers to engage reflexively in order to illuminate the impact of their worldviews on professional practice.

Within the realm of teacher training Schon's (1983) work has been a critical foundation for reflexivity, encompassing both 'reflection-on' and 'in-action' in a circular relationship that moves beyond mere passive reflection to proactive practice development. How this reflexivity can occur without an understanding of self is problematic. Indeed, Hammachek claims that 'Consciously, we teach

what we know; unconsciously, we teach who we are' (1999:209). Therefore, I wish to examine the extent to which for teachers to 'know self' (Valk, 2009), including own worldviews, and the narrative formation process, contributes to their ability to be reflexive.

Valk (2009)'s framework tool for worldview identification, whilst helpful for this research, appears as a static model lacking the dynamic aspect of worldview: continual evolution responding to changing individual and community life narratives. Ricoeur's (1984, 85, 88) work on narrative provides a depth and dynamism to understanding the process of worldview formation and evolution. Jackson's (1997) research into the teaching of RE and pupils' ability to be aware of their own worldviews provides an insight into the process of worldview identification and its impact, from the pupils' perspective, but does not delve into the teachers' own worldviews. Fancourt's (2010) research into reflexivity for RE pupils', whilst focusing on pupils' self-assessment rather than teachers', provides a helpful differential of self-knowledge referencing Grimmitt's circular questions:

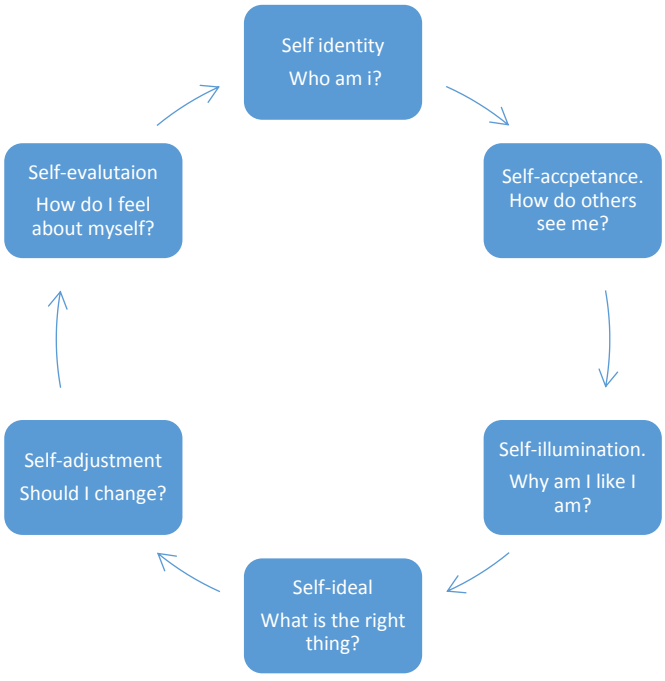

Figure 2 Based on Grimmitt (1987:227-8)

'Self-illumination' is pertinent for this research although I would extend the question cognitively: 'Why do I think the way I do?' Additionally, Everington's research (2003) into how the self-perceived identity of RE teachers impacts and informs their teaching provides further insight. Revell and Walters (2010) work

found Christian trainee teachers aware of the difficulty of maintaining objectivity contrasted with atheist teachers' feelings of their own ability to be neutral. This sheds light on the nature the trainee RE teachers self-perception and the impact their worldviews can have on their RE teaching, which is pertinent for this research. Revell and Walters work highlights the fact that whilst some trainee RE teachers were well aware of their own worldviews and the possible impact these may have on their teaching, others were not aware of that impact or of the need to identify their own worldviews. These studies, whilst beneficial for this research, do not provide insight into additional issues that may affect non-specialists. How can non-specialist teachers of RE be enabled to identify their own worldviews in order to perceive the impact of them on their teaching. This may demonstrate the extent to which the process of *worldview consciousness* unlocks reflexivity enabling RE teachers to be potentially more effective in their teaching.

1.10 Why is a definition, identification and understanding of worldviews important in education?

Identifying aspects of worldviews, and their evolutionary formation, may impact teachers in their RE teaching in a range of ways:

- Aiding greater 'self-illumination', thereby facilitating reflexivity enabling teachers to understand the impact their worldviews are having on their RE teaching: the value they place, the way they teach and their enthusiasm for RE
- Enhancing knowledge and critical thinking
- Countering bias
- Challenging the notion of neutrality or the myth of the "norm"
- Enriching global citizenship

Examining these possible benefits may provide support for the importance of teachers identifying aspects of their worldviews.

1.10.a. Worldview identification may aid self-understanding.

A key benefit in identification of own worldviews is this may enable teachers to know themselves. I would question whether anyone can be reflexive without knowing themselves? Can we know self 'without serious investigation of the other' (Valk, 2004:69)? Whilst Hobson (1996) and Rogers (1996) place the emphasis on the individual's concept of self, within their worldviews, therefore positing that the worldviews one holds define one's concept of self. Therefore understanding one's own worldviews, or the worldviews one is exposed to, becomes crucial for self-awareness. An awareness of self is critical in education, particularly in RE where pupils are expected to 'consider their own beliefs and values and those of others in the light of their learning in RE' (Agreed RE Syllabus for Devon, 2013:4). Teachers have to facilitate this reflection in their pupils and their ability to understand self can aid them in facilitating this ability in their pupils.

This ability to be conscious of one's self is championed by Astin who declares that 'one of the most remarkable things about human consciousness is that each one of us has the capacity to observe our thoughts and feelings as they arise in our consciousness. Why shouldn't cultivating this ability to observe one's own mind in action – becoming more "conscious" – be one of the central purposes of education' (2004:34). 'If we lack self-understanding –the capacity to see ourselves clearly and honestly and to understand why we feel and act as we do – then how can we ever expect to understand others?' (2004:36) To understand ourselves and others is exactly what the RE curriculum requires pupils to do. Therefore the ability to identify their own worldviews is vital for RE teachers to develop.

1.10.b. Identifying worldviews may counter bias.

Prejudice and bias, as shown by the examples at the beginning of this chapter, may develop due to life narratives and the worldviews they form. In identifying these narrative and worldviews, made perhaps on the basis of media stereotypes, poor teaching or inaccuracies, may counter bias. Research demonstrates that children come to school already presenting views on other people without any appreciable knowledge. 'Without intervention, infants are liable to accept uncritically the bias and discrimination they see around them'

(Weldon, 2004:205). Weldon cites research that found children, aged 7-11, were liable to adopt more positive attitudes towards other peoples and cultures with well-constructed and appropriate information (Scoffham, 1999, Carnie, 1972). When teaching Anglo-Saxon Britain one pupil, whose father was a member of the BNP, asked me, “Do you mean we are all German?” The study of Invaders and Settlers had helped him to become aware of the many different nations who have invaded and conquered Britain over the years and challenged his preconceived notion of “pure English” people.

Worldview identification, particularly with reference to RE, can be seen as a means of stemming the fragmentation of the modern world to produce a sense of familiarity, of accepted ‘norm’ and stability. In a world where borders are being removed and identity, personal and national, can feel threatened stability is welcomed. Apostel (1994) purports that this stability can be produced by having defined worldviews. He does not examine whether worldviews are actually stable entities. The connection between ethnicity and conflict throughout the world, as ethnic groups respond to perceived threats and opportunities, is well documented. Wolff and Weller stress that “the more deeply felt these perceptions are, the more they will be linked to the very survival of the group and the more intense will be the conflict that they can potentially generate’ (2005:x). Connor (1994) argues that national identity is based on the emotional psychology of perceived kinship ties. The sense of nation as a fully extended family belongs thus to the realm of the subconscious and non-rational. Greater comprehension of one’s own worldviews may clarify personal identity and result in greater mutual understanding.

1.10.c. Challenging the notion of neutrality or the myth of the “norm”

An important factor in defining worldview is the potential for challenging misconceptions of neutrality. The PGCE students, cited in Chapter 1, failed to recognise the impact of their secular worldviews on their RE teaching. Careful identification of their worldviews could enable them to challenge the idea of the ‘norm’ and accept that their ‘norm’ was exactly that: their norm and not *the* norm. As Valk states,

> When ontological and epistemological questions cause them to wrestle with their own beliefs and values, and those of others, they come to

> recognise that worldview neutrality is difficult to achieve – we all embrace beliefs and values of some kind (2009:74).

To recognise their own lack of neutrality can aid teachers' sympathetic understanding of others' worldviews. The falsity of neutrality has been examined in Revell's work with RE teachers (2010), with secular worldviews being perceived as the norm and not an actual worldview.

The ability to identify aspects of own worldviews challenges the sense of **a** norm. Teachers, unaware of their own worldviews, may find the challenge of understanding or communicating other worldviews problematic.[3] Bryan and Revell examined the ambiguities of teachers' objectivity, concluding that far from neutral positions teachers are a product of their own background, experiences, faith and education.

> The pervasiveness of a secular paradigm coupled with a performative culture within education generates a culture whose secular norms characterise all mores within teaching (2011:407).

To be able to identify this as a worldview, which may well be part of the teachers' own worldviews, rather than accept this as the 'norm' can be the initial step towards providing teachers with greater understanding of worldviews. As this *worldview consciousness* is developed, this may provide teachers with a system, or scaffold, from which to read the worldviews of others. For example, a teacher reported to me her frustration with a child who refused to look at her as she spoke to him, which she saw as very disrespectful. However, the pupil, from an Asian background was showing respect to someone in authority. In his worldview to look an older person in the eye was a sign of disrespect. Communication was hampered by different worldviews' approaches to demonstrating respect. In this case the values and beliefs were similar but the behaviour expressing those was different, leading to confusion and frustration on the part of the teacher and pupil. How much more will this occur when the beliefs, values and behaviour are different too? Communication between

[3] Descartes (1644) claimed that in the search for truth individuals could employ 'hyperbolic doubt' to clear away their previously held beliefs thus reaching an epistemological neutral stance. Yet, rather than counter my argument that neutrality is a myth this confirms the need for individuals to actively engage with a process of self-examination to counter their bias and preconceived ideas. This process that Descartes undertakes, "to set aside all the opinions which I had previously accepted" (p. 177), is exactly the process which the research aims to facilitate.

students and teachers is crucial and the role of differing worldviews in this process is significant. Therefore *worldview consciousness*, understanding the role and nature of worldviews, enables communication between teachers and pupils to be more effective and facilitate learning.

Further evidence of the falsity of neutrality and evidence for a link between worldviews and action can be seen in Hurd's research. Despite having a political rather than educational focus, her findings concur with MacIntrye, in identifying the connection between actions and underlying theory or belief:

> Every action is the bearer and expression of more or less theory laden beliefs and concepts; every piece of theorizing and every expression of belief is a political and moral action (MacIntrye, 2013:72).

Hurd attempts to forge 'the link between collective identities and the institutional forms of collective action derived from these identities' (2008:1). Hurd concludes that one cannot speak of values divorced from religious/secular beliefs; values are ultimately grounded in some religious/secular belief system or worldview. This recognition of the existence of worldviews, secular and religious, may help to prevent reducing religions to "other", but instead viewing them as one of a range of worldviews. The worldview of choice has changed in academia from religious to secular. 'As a result world views are often viewed today in isolation from and irrelevant to more powerful secular counterparts that dominate the public square' (Valk, 2009:71). But as Hurd's research demonstrates the inability to see secularism, either Judeo-Christian secularism or laicism, as a distinct worldview in line with religious worldviews fails to understand the all-encompassing nature of worldviews. This has seriously and negatively impacted international relations and RE teaching.

1.10.d. Enhancing knowledge and critical thinking

To examine worldviews, teachers need to wrestle with philosophical questions of life. Valk's research will be instrumental in this research and his framework tool for worldview identification will be examined further in Chapter 2. He claims that 'Education is enhanced when the big questions are discussed and when students reflect upon and articulate their own worldviews as they reflect upon and examine those of others' (Valk, 2009:74). This reflection entails a deeper examination of the lives of others moving beyond merely identifying different

clothes or food to critiquing differing worldviews in a non-judgmental, safe environment. This has been identified as a possible tool to challenge or prevent the development of extremism in young people, enabling them to make more informed decisions and understand the power of propaganda from any source. For many schools their 'Preventing extremism and radicalisation policy' contains this sentiment. For example,

> We will ensure that all of our teaching approaches help our students build resilience to extremism and give students a positive sense of identity through the development of critical thinking skills (St. Francis Xavier's College, 2014:4).

Extremism has received a greater degree of scrutiny due to the increase in violent acts by Islamic State. However, the term itself has evolved from 'violent extremism' to simply 'extremism' without significant definition of what an extremist is. Some Muslims have objected to the term 'moderate' where this implies only a weak affiliation to their faith whereas the implication is that 'extremists' are committed entirely (Hasan[4], 2015). The significance of this terminology for Muslims is crucial. Archbishop Tutu defined extremism as 'when you do not allow for a different point of view; when you hold your own views as being quite exclusive, when you don't allow for the possibility of difference' (2006). To understand their own views is therefore critical for teachers to enable them and their pupils to accept the possibility of difference. For schools to embrace that difference in a meaningful way can assist their critical thinking. Davies urges schools instead of celebrating bland diversity to champion 'a resistant hybridity, an originality in each child' (2006:5). To understand the impact the Prevent Strategy has on the Muslim community is one that teachers need to be aware of as they teach Islam in RE[5].

[4] Member of the Quilliam foundation (a London based counter extremism think tank)

[5] The media narrative of recent events has impacted many people's worldviews of the place of teaching Islam in schools (Glanfield, 2015).

1.10.e. Stemming the growth of 'religious illiteracy'

Greater understanding of religious worldviews may assist in stemming the growth of "religious illiteracy". The rise of religious fundamentalism and, in particular, the emergence of IS has led some to claim and hope that "religious literacy" would help pupils 'to be less vulnerable to radicalization' (Burns, 2015). In the UK 'Religious illiteracy leads to an anxiety about the role of religion in the public sphere: from fear of terrorism to fear of exclusion or litigation. The BBC's head of religion and ethics has recently expressed concern that the UK is 'religiously illiterate' (Dinham, 2014). 'Religious illiteracy' is a controversial term with no clear definition which perhaps brings more confusion than assistance in this study. Yet, lack of subject knowledge, or religious illiteracy, has been identified by RE teachers as a challenge. The challenge exists as to how teachers can prepare pupils to be religiously literate if they are not themselves. However, RE when taught effectively in schools could enable greater understanding of other religions which could reduce anxiety around the role of religion.

Anxiety over religion includes the potential dangers a lack of knowledge may play in facilitating powerful misunderstandings. The USA whilst 'one of the most religious countries on earth is also a nation of religious illiterates' (Prothero, 2007:4). He sees this 'Religious illiteracy' as 'dangerous because religion is the most volatile constituent of culture, because religion has been, in addition to one of the greatest forces for good in the world's history, one of the greatest forces for evil' (2007:5). Prothero identifies the impact of religion on the world, particularly the US, and cautions against the relegation of religion to the insignificant role of 'myth' by secular society. However, he fails to identify secularism as a worldview containing its own constituent dangers.

From the evidence examined it seems that no teacher can claim a neutral stance and therefore their worldviews needs examination. Indeed, as Valk concludes:

> Worldview beliefs and assumptions impact all areas of life, surface implicitly or explicitly in all human action and underlie all teaching and learning (2009:77).

If this is the case it is essential for teachers to identify their own worldviews, to develop their *worldview consciousness,* and enable pupils to examine theirs.

1.10.f. Enriching global citizenship

A deeper understanding of worldviews may equip teachers and pupils to be global citizens. In an increasingly interrelated, interdependent world global citizenship is of significant concern**.** Developing global citizenship is seen by some as an aim of RE (Williams, 2008) but by others as a misguided experiment[6]. Valk claims 'Worldview study is imperative for global citizenship' citing Wright to support his views: 'the task of enabling pupils to appropriate their worldviews wisely and critically is not one that an open society can afford to reduce to a mere optional extra' (Wright, 2005:27). Valk continues:

> It recognises that all peoples have particular perceptions of the world, are rooted in particular ways of thinking, hold particular metaphysical beliefs and act out of particular moral convictions' (2009:70).

To enable pupils to understand that different beliefs can be held at the same time can be a powerful tool in developing global citizens who understand their worldviews and the worldviews of others. Oxfam notes the great impact that global citizenship may have on the world: 'Education for global citizenship enables pupils to develop knowledge, skills and values needed for securing a just and sustainable world in which all may fulfil their potential' (2006:1). This implies that worldview understanding can have a beneficial impact on the development of just societies. Indeed, the RE Agreed Syllabus for Devon agrees that pupils should 'learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ,' and 'This syllabus directs that through this 'engagement' pupils will *"learn about"* and *"learn from"* religions and worldviews ' (2013:4). Yet, **how** can teachers develop this articulation in pupils of **their** beliefs and values without being able to identify their own?

[6] Theresa May's statement at the Tory party conference in October (2016) "If you believe you are a citizen of the world, you are a citizen of nowhere, you don't understand citizenship" has for some questioned this process. Yet her words, perhaps intended to challenge wealthy elites, raised a question as to the possibility or even desirability of preparing pupils to be global citizens (Tomlinson, 2018).

1.11. How can individuals identify their own worldviews and the narrative forming it?

1.11.a. The challenges in identifying worldviews

A major challenge facing teachers is a lack of adequate resources available to identify worldviews. 'Of the resources available, very few focus specifically on identity or diversity issues as such or deal with them in any detail' (Huddleston, 2007:5). Huddleston's review of educational resources has identified what many teachers have been aware of for years: a lack of adequate training and materials to enable teachers to identify their own worldviews or to assist children in developing an understanding of their own worldviews. This research meets a gap in research and resources for teachers in preparing them as they attempt to enable pupils to identify their worldviews and learn from the worldviews of others.

Huddleston acknowledges that 'identity is a complex concept for young people to understand…it combines self-concept and self-esteem' and involves internal emotional states and external characteristics 'yet, in the resources we have seen, we have not been able to find teaching materials that deliberately set out to develop this concept in students' (2007:7). They discovered that identity has been reduced to a mere list of likes or dislikes, or a list of groups that pupils belong to and worldview is included as an expression of identity.

Citizenship, as a subject, sees understanding others as key. The Association for Citizenship Teaching (ACT) positively endorsed Ajebo's "Diversity and citizenship curriculum review" in particular the work 'to encourage young people to critically explore their identity and the diverse nature of communities they live in, enhancing their political literacy and providing real opportunities for pupil engagement' (ACT, 2007:13). Whilst this would indeed enable pupils to engage with their identity and worldview on a less simplistic level, caution needs to be taken towards challenging and critiquing views from family/community backgrounds. These may not include within their own worldviews a means for, or even value in, questioning and may abhor questioning of community norms. Antagonising and even detrimentally affecting community links is, of course, not the aim of the ACT, but caution needs to be exercised in implementing scientific

rationalist worldview thinking and imposing that onto very different worldviews. Once again the complexity of this issue is apparent.

1.11.b CPD as a tool to begin the reflexive processThis research affords the opportunity to examine how teachers can identify their own worldviews and the narratives that are moulding and transforming them throughout their lives, and aims to demonstrate how this process develops reflexivity in teaching, in particular for non-specialist RE teachers.

This will be attempted through pre-session tasks aimed to examine life experiences, CPD (Continuing Professional Development) session employing specifically designed tools to elicit aspects of individual worldviews and then create opportunities for teachers to reflect on their worldviews after teaching three RE lessons.

The teachers may have limited experience or understanding of the concept of worldviews. In order to conduct interviews with teachers, assessing how worldview conscious they were and the possible impact of their worldviews on their teaching, I reasoned that they may well require opportunities to examine worldviews. In the initial cross-cultural training, that I had previously conducted, I noted that many of the teachers were unaware of what constituted a worldview or the fact that they themselves had worldviews, see initial discussions in Chapter 1, page 12. Furthermore, my experiences with PGCE students produced similar reflections. I therefore reasoned that to obtain meaningful and useful data I would need to provide some input for the teachers into worldviews. Additionally, to enable them to reflect on their own preconceptions I devised some pre-session tasks to begin the process of reflection prior to the CPD. The CPD, whilst hopefully providing useful training for the teachers on how to approach teaching RE, served to begin the process of identification of aspects of their own worldviews and their origins through life experience. I reasoned that the depth of answers in the interviews may be greater after these initial inputs. This was inspired by, and aligned with, Ricoeur's (1984) hermeneutical spiral. The interviews occurred at the refiguration stage and the initial prefiguration and configuration took place in the pre-session tasks and CPD session.

In order to allow time for the teachers to reflect I reasoned that having various opportunities to think before the interviews may enable greater depth of analysis – thus the pre-session tasks, CPD activities and self-reflection after 3 RE lessons provided regular opportunities to reflect on their own worldviews and the possible impact of these on their RE teaching. Additionally, time pressures on teachers mean that providing these specific opportunities for self-reflection, whilst potentially adding to the teachers' workload, albeit temporarily, provided a focused time for reflection. Indeed, Rahab commented that she enjoyed the CPD as an opportunity to stop and reflect:

> *'I think stopping to think … we hurtle along, don't we, in our lives and I found you know when you said, 'Oh, it's half past 5 and we have to stop' and I think everyone was like oh gosh we don't actually have this chance very often to sit with other people that we respect…and actually go over these things'.*

Participants will be interviewed to enable them to identify aspects of their worldviews and explore the impact these may be having on their teaching of RE: engaging in a reflexive process.

1.11.c. Competing or complementary roles?

During the CPD I had two roles, that of trainer and researcher, which I explicitly identified in the introduction and plenary of the CPD session. Whereas during the interviews I solely had the role of researcher. I clearly explained to the teachers why I developed the CPD with the purpose of aiding their own teaching practice and for furthering my research. The teachers were given the option to be interviewed at a later date. In fact 40 teachers were involved in the training and 10 agreed to be interviewed, so there was no coercion or confusion as far as the teachers were concerned in attendance of the CPD being seen as acceptance of being involved in the research. As far as I was concerned, I was a fellow teacher who desired to aid my colleagues with their teaching of RE in any way that I could. I reasoned that this approach might be beneficial for them and therefore undertook the CPD training and research for the same goal: providing teachers with the tools to improve practice.

1.12. Structure

Chapter 2 Literature review

The initial literature review examines prevailing thought on the impact of teachers' preconceptions on their teaching practice. Relevant literature on teachers' knowledge and beliefs and the challenge of delineating between the two are surveyed. Additionally, reflexivity in teaching, including Schon's work on 'reflection in' and 'on action' (1983), is addressed. Relating to this Jackson's (1997) interpretive approach to RE and his use of reflexivity are considered. By investigating current literature on teacher professionalism the issue of reflexivity in teaching practice was addressed alongside analysis as to what makes a 'good' RE teacher. For the purposes of this research identifying the beliefs and values of individual teachers and employing a term to conceptualise them is key.

The use of the concept of worldviews was examined with an overview of current thinking regarding worldview creation and identification. Much of the available literature presents worldviews as static rather than organic or fluid. Attempts at worldview identification include self-reflective writing, use of vignettes, surveys and photos. The literature mostly deals with pupils' worldviews and not those of teachers. Valk's framework for worldviews was analysed and critiqued as a tool for this research.

Chapter 3 Methodology

To enable teachers to become *worldview conscious* presents philosophical and methodological challenges: in the multifaceted nature of the term, in designing effective tools and in making what is held subconsciously conscious. To meet these challenges this research forged a methodological marriage between standard approaches to thematic analysis (Riessman, 2008) and Ricoeur's narrative philosophy of the self (1970) and hermeneutics (1984, 85, 88) to examine the connection between life experiences and worldviews. Ricoeur (1970, 1984) provides the philosophical approach for this project and qualitative thematic analysis the means by which to investigate this philosophy.

To understand individual's worldviews further this research implements a Ricoeurian methodology with a hermeneutical approach that delves into an 'archaeology' (1970:419) and 'teleology of self' (1970:525). To explore the

dialogue between individuals past and their values and future hopes may reveal aspects of their worldviews. Drawing on Ricoeur's (1984:72) hermeneutic spiral provides a tool for worldview identification as the three stage process of mimeses can be related to life experience. Preconceived ideas and assumptions at the initial stage, which the reader brings to the text, are similar to those an individual brings to a life experience. The concept of narrative provides both a means for explaining the dynamic, fluid and organic nature of worldviews and a tool to make conscious what is unconsciously held.

Chapter 4 Data Analysis

Data analysis of the 10 transcribed semi-structured interviews were conducted through thematic coding, employing Nvivo software. I searched specifically for any possible relationship between teachers identifying aspects of their own worldviews and their teaching of RE becoming more effective, from their own point of view. Narrative analysis involved coding to see links of commonalties, differences and relationships (Gibson and Brown, 2009).

Chapter 5 Findings

In this chapter, I investigated the effectiveness of these strategies as teachers were able to identify aspects of their own worldviews. The teachers were surprised by differences even within their peers who were all seemingly from the same culture /ethnicity. Variations existed within the group on what constituted a 'good life', which impacted their teaching of and rationale for RE. For six teachers *worldview consciousness* engendered growing confidence in teaching RE.

Chapter 6 Discussion and Conclusion

In this chapter, I examined the pertinent discrepancies displayed in the data, concerning identification of the teachers' own worldviews, exemplified in three metaphors: mosaic, melting pot and mirror. Reflecting on the literature, or my own previous assumptions, I examined and provided illustrations from the findings which support or contradict my assumptions. The mosaic signifies difference that stands alongside each other without influencing the adjacent tile. The melting pot creates blended views from differing perspectives which develops a hybrid of the original. The mirror signifies an observation of

difference, which reflects back on self, revealing aspects of self. The impact of individuals' worldviews was evident on their RE teaching.

1.13. Parameters of the study

The study was limited to non-specialist teachers of RE in the South West. Specific issues of the mono-cultural nature of the vast majority of schools in Devon may skew the findings. The same research carried out in a diverse urban area may result in very different findings. The nature of the methodology may prove problematic in terms of organising the CPD, the presentation of material, the limitations of time the teachers' themselves in processing these materials outside of the session as well as the limited number of sessions. These may impact on the effectiveness of the research or on the ability of teachers to reflect on their own reflexivity.

1.14. Research methods

This research will employ an interpretive epistemological approach, recording the teachers' self-assessment and analysis of this data. Whilst this does not examine the possible impact on pupils' learning, it examines the teachers' own perception of their *worldview consciousness* and the impact of this on their ability to be reflexive RE teachers. Self-perception, as this research aims to examine, may well be crucial in employing reflexivity.

For the purposes of this research Valk's framework tool for worldview identification was employed in a Continuing Professional Development (CPD) session for non-specialist teachers of RE. Alongside Valk's framework tool, bespoke tools were trialled to ascertain if they elicit worldview consciousness: use of images, concentric circles involving behaviour, values and beliefs, worldview cards, and ultimate question sheets. In analysis of these tools, examination of life narrative was introduced to guard against over systematic compartmentalisation of worldviews and the static nature of the framework. Ricoeur's hermeneutic-phenomenological philosophy informed the methodological framework for the examination of this life narrative. Ricoeur's hermeneutic spiral is key for this research, as is his theory of Mimesis: his assertion that as individuals interact with a text/experience so they are

transformed as they refigure their understanding in a reflexive way. Life narrative provides the dynamic fluidity of worldviews that individuals and communities experience, albeit often subconsciously. The aim of the pre-session tasks and the CPD is to make the subconscious conscious: to enable teachers to identify aspects of their worldviews and the process by which they form and develop in the narrative of their lives, and then to assess whether this knowledge impacts on their future RE lessons.

After a series of RE lessons teachers assessed whether they were aware of the impact of their worldview, or knowledge of their own worldview, had on the lesson. They assessed whethertheir confidence improved, whether any fear of the exotic was replaced by an understanding instead of shared experience, and whether they are in a stronger position to understand how to approach new subject knowledge or indeed what subject knowledge they need to enquire about. As they examined themselves introspectively and then assess the impact this has on their practices, they wereundertaking a reflexive process in which they can then assess the impact of this on their teaching practice.

1.15. Anticipated research outcomes:

One anticipated outcome of this research will be the creation, and evaluation, of CPD training session materials which may enable teachers to identify their worldviews, and the narrative which has formed them. These tools may be employed with pupils and teachers.

Another possible outcome is the publication of an article, in an RE journal, of the theoretical underpinnings, methodology and findings of the research into *worldview consciousness* and the connection with reflexivity.

Additionally, I aim to conduct further research investigating possible influences of teachers' own worldviews on their curriculum and exam board choices: the potential impact of personal worldviews on subject content knowledge.

These outcomes will lead to a clearer understanding of the connection between *worldview consciousness* and reflexivity and the value of this effective relationship in teaching RE.

1.16. Conclusion and contribution

This research could provide teachers with the hermeneutic key to unlock their self-understanding through examination of aspects and origins of their worldviews. This may enable them to understand the worldviews of others, thus positively impacting their interaction, understanding and communication through increased awareness of themselves and others, heightened confidence and greater understanding of what new subject knowledge to seek.

This research builds on Jackson's (1997) Interpretive Approach in developing self-examination that enables teachers' to identify that which is subconsciously held, to challenge the myth of neutrality (Bryan and Revell, 2011), and to recognise the impact of their worldviews on their RE teaching . The process of identification is often overlooked or simplistic in existing literature on worldviews, within theological and educational research, where worldviews are compartmentalised and generically attributed (Walsh and Middleton, 1984, Chiareli, 2002, Valk, 2009). This project contributes to existing literature in providing a working definition for worldviews which recognises the bricolage (Kooij et al, 2013) nature of individuals' worldviews which evolve due to life experience and acknowledges worldviews as frameworks for individuals to make sense of the world (Aerts et al, 2007).

Furthermore in forging a new methodological marriage between Ricoeur's hermeneutical and philosophical reflections on self, with standard approaches to thematic analysis, this research facilitates potential greater depth of individuals' worldview identification.

In developing tools to enable teachers to identify aspects of their own worldviews, this extends existing research attempts to identify aspects of self. I moved away from self-reflective writing, which may be superficial or reinforce bias and preconceptions (Kyles and Olafson, 2008), to build instead on Stockall and Davis's (2011) use of photographs to elicit teachers' beliefs. To create a depth of self-understanding, necessary for reflexivity, I chose to implement

Mezirow's transformational learning (2000) through disorientating dilemmas. These disorientating dilemmas occurred though the use of images, discussions around moral dilemmas, worldview cards and 'ultimate questions' activities.

In addressing the current challenges within RE, this research aims to enable teachers to acknowledge the existence, and identify aspects, of their worldviews and recognise the narrative formation process. This reflexive process may facilitate their understanding of the narratives and worldviews of others: a fundamental part of their task in teaching RE. This removes the mystique of 'otherness' the 'exoticising of difference' and the 'fear of getting it wrong' (Rollock, 2009:9) that may prevent many teachers from becoming effective reflexive practitioners of RE.

Chapter 2: Literature Review

2.1 Introduction

2.1.a. Teachers' worldviews may impact their decisions, teaching methods and the significance with which they weight subjects (Resnick, 1989, Richardson, 1996, Tillema, 2000). These views Alexander (2010) refers to as the 'attendant discourse' of pedagogy, which assert powerful influence over individuals and therefore to understand them is the 'heart of the enterprise': improving practice (2010:46,307). This thesis asks if equipping teachers to identify their worldviews may facilitate their development of greater reflexivity and more efficacious teaching practices. Reflexivity is employed, in this thesis, as encompassing both 'reflection-in-action' and 'on-action' (Schon, 1983) in a circular relationship that moves beyond mere passive reflection to proactive practice development and improvement (Finlay, 2002, Warwick, 2008). However, this relationship is not automatic and requires further investigation to understand the process more clearly.

2.1.b. To illuminate this process a variety of literature needs to be examined. This is partly due to the limited range of explicit literature on teachers' worldviews, with the exception of worldviews and Science Education (Matthews et al, 2009, Mansour, 2008, Mansour and Wegerif, 2013), Schraw and Olafson's (2002, 2007 & 2013) studies of teachers' epistemological worldviews and worldviews and experiences of teaching overseas (Karaman and Tochon, 2010). Whilst these provide glimpses into the possible impact of teachers' worldviews on their teaching practice, extending the literature search may provide greater insight. Literature on teachers' beliefs and knowledge, whilst not explicitly mentioning worldviews, may reveal the impact of these on teachers' practice and possible identification methods.

2.1.c. Knowledge and beliefs form part of worldviews, as proposed in Chapter One. A greater wealth of literature exists into 'teacher knowledge' and 'teacher beliefs' than teachers' worldviews. Over 700 articles exist on teacher beliefs from 1957 to 2009 (Fives and Buehl, 2012). Therefore, relevant findings in the literature on teachers' knowledge and teachers' beliefs will be examined: teacher knowledge as 'tacit knowledge' (Schon, 1983) developing from prior

experience, the identification of teacher beliefs (Munby, 1986, Kyles & Olafson, 2008), origins of these beliefs (Clandinin, 1986, Pajares, 1992, Richardson, 1996) and the possible impact of teachers' beliefs on their practice (Resnick, 1989, Richardson, 1996, Tillema, 2000). Whilst pertinent to this project much of the focus of these research projects was limited to teacher beliefs about pedagogy and classroom practice rather than general aspects of their worldviews: RE teachers may choose to teach parables, such as the good Samaritan, adhering to their worldviews of helping others, rather than more exclusive or problematic parables or elements of faith, such as the farmer sowing seed or the role of women in many religions. There is debate, in teacher education literature, as to how much beliefs impact teaching (Richardson, 1996 and Tillema, 2000). Yet research findings exist on teachers' views impacting their teaching (Kyles and Olafson, 2004, Raths and McAninch, 2003, Fenstermacher, 1996, Phillips, 1996). Highly suggestive that worldviews, including knowledge and beliefs, impact teachers' practice and are therefore crucial to identify.

2.1.d. In examining the body of literature concerning teachers' knowledge and beliefs various difficulties arise not least in the varying definitions of what actually constitutes teachers' knowledge. These have evolved to encompass 'embodied knowledge', 'personal pedagogical knowledge' (Clandinin, 1986), 'pedagogic knowledge' (Carter, 1990, Richardson, 1996) and 'professional knowledge' (Tom and Valli, 1990). A further difficulty exists for some researchers (Johnson, 1989, Tom and Valli, 1990) in the dichotomy between theory and practice which have led Tom and Valli (1990) to remove practical, or 'craft', knowledge from their definition of professional knowledge: differentiating between 'knowing that' and 'knowing how'. Yet Fenstermacher (1994) and Johnson (1989) view this as an unhelpful, imposed and 'ill-conceived dichotomy' (Fenstermacher, 1989:365) which produces a cognitively fragmented self. In addition to this dilemma of defining teachers' knowledge another subject of disagreement in the literature, on teaching and teacher education, is the difficulty of delineation between teachers' beliefs and teachers' knowledge (Floden, 1986, Calderhead, 1996). For example, Kagan (1990) uses the terms synonymously whereas Pajares (1992) sees only some overlap and Fenstermacher (1994) perceives clearly distinct entities of a codified body

of knowledge which should be differentiated from the, albeit related but different, concept of belief. Richardson (2003) progresses the debate by claiming that, in addition to teachers' beliefs and knowledge, teachers' attitudes should be examined. This difficulty of defining and differentiating between beliefs and knowledge and of deciding whether to include study on teachers' attitudes accentuates the potential benefit of using a more encompassing term, such as worldview.

2.1. e. The focus of this research will not be on differentiating between what can be deemed 'knowledge' or 'belief' but rather on what the teacher holds to be true, their frame of reference: worldviews. Whilst worldviews subsume this wider field, potentially becoming unwieldy, the focus is on what may impact RE teaching, negatively or positively: worldviews about what is good may impact content choice, enthusiasm for the subject etc. This chapter will examine the relevant literature, highlighting any potential gaps, on teachers' worldview identification improving teaching practice. The focus will be on the possible links between knowledge and experience, tacit knowledge and reflexivity, knowledge and beliefs, the impact of teachers' worldviews, the origins of worldviews, teachers' worldviews and RE, worldviews and experience overseas, and worldviews and religion(s). In terms of RE, existing literature provides insight into the benefits of pupils in examining their worldviews (Jackson, 1991) but there is a paucity of research into teachers' worldview identification, and the possible benefits of this for their teaching, which is why this research aims to investigate this issue. Everington (2012), Bryan and Revell (2011) investigated RE teachers' lives; whilst their focus is on specialist RE teachers their work is insightful for this research.

2.2. Does teachers' 'knowledge' impact teaching?

2.2.a. The debate into what constitutes teachers' knowledge provides insight into how we differentiate between the knower and their knowledge. Indeed teachers' knowledge may actually be strongly held belief in their worldviews. Since Plato's definition of knowledge as 'justified true belief' (369BC), philosophers have argued over how knowledge is validated: is it a belief to be agreed by a community and thus open to subjectivity or is there a body of fact that pertains to pure knowledge? Knowledge is seen, by Fives and Buehl

(2012), as having a truth component that can be externally verified by the larger community as opposed to beliefs that have a subjective element (Pajares, 1992).Or is knowledge, as Freire (1985) and Foucault (1977) would claim, a reinforcement or means to reinforce and maintain power by an elite?

> Knowledge linked to power, not only assumes the authority of 'the truth' but has the power to make itself true. All knowledge, once applied in the real world, has effects, and in that sense at least, 'becomes true.' Knowledge, once used to regulate the conduct of others, entails constraint, regulation and the disciplining of practice. Thus, there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time, power relations (Foucault*,* 1977:27).

2.2.b. Foucault views knowledge as an imposition by powerful institutions and concludes that universal truth claims are, as Vanhoozer summarises, 'simply masks for ideology and the will to power' (Vanhoozer, 2003:11). Recent political developments in the UK and USA have once again brought to the fore definitions of truth and the perceived value of verifiable facts within political debate by politicians or the voting public (Tollerton, 2016).

2.2.c. Definitions of knowledge are therefore problematic. Variations of what constitutes teacher knowledge have impacted teacher training in England in circular form: from largely pupil-teacher apprenticeship model (pre 1902 Education Act) focusing on craft knowledge to university based training[7] focusing on academic knowledge to calls for apprenticeship style training focusing on practical craft knowledge (Ball, 1990)[8]. The Robbins Report (1963) recommended establishing a degree in education without defining what constituted teacher knowledge. The definition of teacher knowledge evolved as Philosophy, Psychology, Sociology and History of Education emerged as foundational subjects (Hirst, 1983, Peters, 1963). The Council for the

[7] Initially in day courses from the 1890s, then after 1902 Education Act establishment of teacher training as Higher education.

[8] Now realised in School Direct, SCITT and Teach First routes into teaching.

Accreditation of Teacher Education (established 1984) required all BEd courses to contain subject content knowledge: a two year degree level specialism.

International comparisons led politicians to link poor literacy and numeracy with poor economic performance as self-evident truth (Robinson, 1999:217).[9] Perceived failure by teachers[10] was blamed on courses' biased theory removed from necessary practical skills and led to calls for a teaching apprenticeship model. Ofsted (2000) explicitly contrasted classroom experience with research knowledge 'to expose the emptiness of education theorising that obfuscates the classroom realities that really matter' (p.21).

Craft knowledge carries, for some, more weight than theoretical or research knowledge[11] which, rather than contribute to effective teacher practice, has been seen as distracting from practical classroom experience (Oancea, 2014[12]). Teacher training has returned full circle to apprenticeship models with School Direct, SCITT and Teach First programs, yet university based routes into teaching retain their commitment to academic professional knowledge[13]. The nature and content of professional knowledge is inextricably linked to perceptions of teacher professionalism. Freathy et al (2016) contend that 'professionalisation is facilitated when organized groups of professionals support the process of knowledge creation and dissemination' (111-112). The power to create and disseminate knowledge is, they suggest, in the hands of the 'professional' teacher. Additionally, they acknowledge contextual factors in teacher learning contexts within 'individual professionalisation': a form of craft knowledge.[14]

[9] 'It is widely believed that high/and or improving standards of literacy and numeracy will lead to a higher per capita GDP/GNP.' (1999: 218) see Robinson's chapter for a critique of league tables and of any correlation between high standards and economic performance.

[10] 'Politically motivated teachers preaching revolution, socialism, egalitarianism, feminism and sexual deviation'. (Ball, 1990: 25)

[11] 'Practical [teachers] see no need to keep abreast of research developments […] Teachers rely heavily on what they learn from their own experience, private trial and error.' (Hargreaves, 1996:4).

[12] See Oancea (2014) for a thorough investigation into the history of teacher training in the UK.

[13] Future low literacy and numeracy rates may see further challenge as to what teacher knowledge constitutes or even further attack on the profession: Is the type of knowledge to blame; craft, theoretical, pedagogic, subject, or the knower? – Greater ICT based teaching for pupils may be the next development in the challenge to teacher professionalism.

[14] For further discussion on professionalism, professionalisation and professionality of teachers see Freathy et al (2016)

2.2.d. In order to examine the pertinent research and theory on teacher knowledge I focus on Carter's (1990) work which provides a useful review of research on teacher knowledge in teaching and teacher education. She focuses on teachers' knowledge and learning to teach from personal knowledge studies and conducts this from a phenomenological perspective. Her work contains analytical descriptions of environmental structures which she then employs as useful approximations of what participants know and how they comprehend actions and events. She cites Copeland's (1977) findings that mere acquisition of skills in laboratory settings did not translate into implementation in classroom settings thus allowing for the possibility that teacher knowledge is more than simply acquisition of skills. However, her search for teacher knowledge focuses solely on 'knowledge related to or grounded in classroom practice' (1990:291) rather than self-knowledge, or life experience, so has some limitations in terms of assisting with the focus of this study. Additionally, the delineation between what constitutes 'knowledge related to or grounded in classroom practice', and what does not, is unclear nor even who decides what knowledge qualifies for each group. However, Carter proposes three areas of examination of teacher knowledge: teacher information processing and decision making, teacher's practical knowledge and pedagogic content knowledge. Only the first of these areas allows for the impact of the person of the teacher on their 'teacher knowledge' by including decision making and information processing. Decision making may be impacted by personal worldviews from a micro to macro level: for example their decisions on pedagogy and content in RE.

2.2. e. Carter compiled her list building on Schulman's (1986) differentiation of 'teachers knowledge' into: pedagogic knowledge (of teaching methods and classroom management strategies, PK), content/subject knowledge (CK) and pedagogic content knowledge (knowledge of how to teach specific learners in specific contexts PCK). Other researchers have cited Schuman's list but with modifications or evident bias. For example, Herman et al (2008) cite Schulman's list but make no reference to knowledge of self as a teacher, which may reflect their focus on technology rather than psychology, but seems to neglect a clear possible area of influence. Schulman himself warns against the trivialisation of teaching in ignoring the complexities and demands of the

profession and presented the list as a minimum for all that teacher knowledge includes and not as a complete check list for teacher training programs (1987).

2.2.f. As catalogued here, developments in social sciences have altered the focus of research into teacher knowledge. As academically acceptable patterns of research practice, understanding of cognition and a heightened sense of the role of narrative have evolved, so this has impacted on research foci and findings which have guided the definition of teachers' knowledge. Providing a practical example of developing worldviews impact on the debate on defining teachers' knowledge. Individual bias is evident, which reinforces Foucault's theory of power in the process of defining knowledge. Doyle and Carter (2003) acknowledge that as academics their worldview 'biases us toward a view that knowledge is primarily a set of propositions in texts which, when mastered, will somehow ennoble people and instil capability' (p.7). Acknowledgement of their bias does not equate to a change in their definition of teachers' knowledge[15].

2.3. The relationship between knowledge and experience

2.3. a. The possibility of a relationship between knowledge and personal experience is pertinent to this research. If a connection exists this would warrant an investigation into the life experience of the teacher to elicit understanding of their knowledge. In 1968, Wright and Tuska implemented a Freudian design of research into teacher personality which examined relationships with early authority figures as a predictor of career choice and personal struggles they may experience. Their work provides evidence of a clear relationship between life experience and teacher practice. The sociologist Gouldner (1970) called for self-reflexive critical sociology which recognised the constructed nature of society: 'there is no knowledge of the world that is not a knowledge of our own experience of it and in relationship to it' (p28). The 1980s and 90s saw further definitions of teachers' knowledge added to the debate, some of which relate to experience: 'personal pedagogical knowledge' (Clandinin, 1986), 'pedagogic knowledge' (Richardson, 1996) and 'professional knowledge' (Tom and Valli, 1990). The area of personal practical knowledge

[15] Whilst discussion on who decides what constitutes teachers' knowledge is informative this research will focus on what the teachers themselves see as their knowledge and how this impacts their teaching, specifically RE teaching.

(Elbaz, 1983, Clandinin, 1986, and Clandinin and Connelly, 1987 and Carter, 1990) does include personal decision making which demonstrates the possibility of personality influencing decisions. Whilst helpful for the purposes of this research, the motivation behind Clandinin's (1986) work is important to note. Her work stemmed from dissatisfaction at the treatment of teachers, with researchers imposing theory from above and not acknowledging their knowledge:

> In my work with teachers, I experienced a personal dissatisfaction with the way teachers are viewed. The prevailing view and organization of the educational enterprise give little credit to their knowledge (Clandinin, 1986:8).

2.3.b. Her concern was less with academic theory but rather with how teachers perceive their role and knowledge. To try and discover this without distorting this knowledge has led to Clandinin and Connelly's (1990) focus on narrative and images and rejection of the imposition of external theories or constructs that may stifle discovery of knowledge. Critics, such as Fenstermacher (1994), reject the perceived lack of scientific rigour in their methodology. Fenstermacher claims that despite many articles explaining Clandinin and Connelly's methods they 'remain puzzling concepts for many individuals outside this research program' (1994: 11). Yet their later work (2004) has attempted to address this criticism, which will be examined further in the methodology chapter.

2.3.c. A further category of embodied knowledge (Yinger, 1986, and Johnson, 1987) relates to the way in which an individual interacts with their environment which is personalised, idiosyncratic and contextual (Richardson, 1996). Johnson (1987) claims that human beings' bodies interact with their environment and he contends that our bodily structures are connected to our higher order cognitive capacity. Yinger (1987) sees embodied knowledge as emerging during action – a learnt physical response to each situation. They would contend that to study a person's actions would reveal their knowledge. The practical actions of a teacher may reveal their knowledge. If so teachers' worldviews, including knowledge, may have influence on their action: teaching

practice. Whilst Johnson's (1987) work is not part of mainstream philosophy the possible link between experience, environment and teacher knowledge is worth investigating further which ever definition of 'knowledge' is employed.

2.4. How does Tacit Knowledge relate to Reflexivity?

2.4. a. Further investigation into the person of the teacher, the usefulness of reflexivity in teaching and 'tacit knowledge' (Schon, 1983) can assist in this search into the possible impact of teachers' worldviews on their practice. 'Tacit knowledge' was employed by Schon (1983) to explain the unconscious knowledge, or practical skill, that a professional has acquired but is unable to articulate. Interest in the person of the teacher has developed over the last century with the introduction of reflection and reflexivity into teacher education and professional development. Reflection was recognised by Dewey (1933) as important in excavating the immediate qualities and discerning the relations between key areas of teaching and learning: 'active, persistent, and careful consideration of any belief or supposed form of knowledge in light of the grounds that support it and the further consequences to which it leads' (1933:9). His influential work provided a foundation for reflexivity in teaching.

2.4. b. The importance of reflection in any professional role was highlighted by Schon (1983), who developed this concern for reflection into two areas with his creation of the terms 'reflection in action' and 'on action' paving the way for the concept of reflexivity. For Schon a professional needs to 'try to create, for oneself and for others, awareness of the values at stake in decision making, awareness of the limits of one's capacities, and awareness of the zones of experience free of defence mechanisms beyond one's control' (1983:231). The best professionals, Schon maintains, know more than they can put into words: a tacit knowledge. To meet the challenges of their work, they rely less on formulas learned in graduate school than on the kind of improvisation learned in practice. His seminal work in social science answered a growing movement on how professionals think in action in relation to questions of professionalism in general and, in turn, professional training – a desire to identify and then emulate the elements of good practice that professionals exhibit. His work has influenced the development of professional training throughout the professions: medicine, architecture, civil engineering, teaching and law. Yet professions

may be differentiated from occupations by dent of specific academic knowledge (Parker et al, 2016) thus reflecting the importance of academic knowledge over tacit. However, the academic knowledge base may be limited to subject rather than pedagogical.

Implementation of Schon's work in teacher education has seen a focus on learning alongside an 'expert' teacher in a mentoring role. The student works alongside a teacher, who not only reflects in the process of teaching a lesson adapting their teaching accordingly, but also is able to reflect after the lesson allowing this to impact on future planning. Thus reflexivity was employed as a proactive tool facilitating effective teaching practice. However, for some their ability to articulate or demonstrate this tacit knowledge, which for years has been implicit, can be a challenge. This can negatively impact a trainee teacher's learning, in an apprenticeship model, by the teacher failing to identify, and therefore failing to pass on, the tacit knowledge behind these processes.

2.4.c. Schon's theories have met with criticism not least because his work denies the fact that this tacit knowledge may well have been moulded or informed by training. Indeed reflection needs theory to interpret action: theories of learning, like Piaget's (1936) theory of cognitive development, Vygotsky's (1978) 'significant other', or Dewey's (1934) theory of the relationship between knowledge and experience. To reflect in and on action the professional needs a body of knowledge to support that reflection, otherwise it is ill informed and even misguided. Additionally, the dichotomy that Schon appears to introduce between tacit and codified knowledge does not exist in teacher education as perhaps it might in engineering or law, therefore limiting the effectiveness of applying his views to all professions.

2.4.d. Schon's (1983) work, informing the debate on definitions of knowledge, was further developed by Doyle (1986), who found that professionals make complicated interpretations and decisions under conditions of inherent uncertainty. In order to do so they engage in 'practical thinking' stemming from experiential learning. Elbaz (1983) claims that this practical thinking knowledge resides within the teachers themselves as much as from research. She concludes that 'the teacher's feelings, values, needs, and beliefs combine as

she forms images of how teaching should be, and marshals experience, theoretical knowledge, and folklore to give substance to these images' (1983:134).

2.4.e. However, caution with her work is needed as she conducted this research observing one High school English teacher[16]. Further research would be necessary to ascertain the extent of these connections generally. Helpfully, Carter's (1990:300) review of research on teachers' knowledge similarly concluded: 'practical knowledge is shaped by a professional's personal history, which includes intentions and purposes, as well as the cumulative effects of life experience'. Thus the literature recognises the importance of the link between teachers' life experience and their teaching knowledge: life experience is not restricted to professional experience alone but may include personal experiences as a pupil, or relationships outside of the classroom impacting assumptions on pupils' abilities or decisions about what is 'good' to teach their pupils etc.

2.4.f. If teachers' knowledge is impacted by their values, needs, beliefs and feelings, two questions arise:

- How possible, helpful or necessary is it to attempt to delineate between knowledge and beliefs?
- How important is it for teachers to be aware of these feelings, values, needs, and beliefs?

Tacit knowledge may prove problematic when this impacts teachers' teaching, in terms of their decisions about what is 'good' to teach, without acknowledgement or query. Teachers then hold the power, in Foucault's terms, to reinforce and maintain what is 'truth' (1977).

2.5. Differentiating between Teachers' Knowledge and Teachers' Beliefs

2.5. a. How can researchers and teachers differentiate between teachers' knowledge and teachers' beliefs: what a teacher holds to be true? Is it possible, or even helpful, to do so? In his theories of learning[17], Vygotsky concluded that

[16] Researched over a two year period.
[17] Written in the 1930s in Russia and yet not translated into English until the 1970s and 80s.

'thought is not begotten by thought; it is engendered by motivation, i.e. by our desires and needs, our interests and emotions' (1986:252). To understand an individual therefore I contend that their beliefs, attitudes, values and knowledge need examining as they all work in tandem to impact on the individual's actions, decision making and speech. In an occupation like teaching where individuals are constantly assessing, reassessing, reflecting on and in action (Schon, 1983) how much more will this be evident? Indeed, Zembylas (2002) has carried out research into the connections between teaching and emotions: 'emotions are ways with which we know the world around us' (2002:94). His study (2002) into one elementary teacher showed how the teacher's emotions influenced her personal and professional identity and concluded that teachers' emotional reactions may be employed to understand and transform their practice. However, his research was conducted with one teacher who was already interested in the links between emotions and teaching. Different results may have been found from someone more sceptical of links existing, or one less in tune with their emotions. Nevertheless, this does provide insight into the complex nature of individuals and consequently emphasises a need not to oversimplify but to embrace the complex. Thus, demonstrating the crucial gap and need for investigating the myriad processes at work influencing individual teachers: knowledge, beliefs, attitudes and values.

2.6. Defining Teachers' Beliefs

2.6. a. Research into teachers' beliefs can assist with attempting to perceive how what a teacher holds to be true may impact their teaching practice. Simply defined a belief is something an individual holds to be true. Pajares defines belief as 'an individual's judgement of the truth or falsity of a proposition' (1992:316). Debates into definitions of truth, beliefs and knowledge are pertinent in a 'post truth era' (Keyes, 2004). Indeed, some researchers claim that the term belief actually emphasizes the 'fallibility of knowledge' (Chin and Brewer, 1993), in line with Popper's (1986) theories of objective knowledge. However, to aid this debate Nemser and Floden's concluded that 'it does not follow that everything a teacher believes or is willing to act on merits the label knowledge' (1986:515). In Educational Psychology there is often no distinction made between the two: 'knowledge encompasses all that a person knows or

believes to be true, whether or not it is verified as true in some sort of objective or external way' (Alexander et al, 1991:317). To join knowledge and belief therefore under an umbrella term, such as worldview, enables research findings from each separate body of literature to be employed in a search for a deeper understanding into the impact teachers' worldviews may have on their teaching: Worldviews define what is good or the norm

2.6.b. Researchers have summarised the literature on teacher beliefs (Kagan, 1992, Richardson, 1996, and Fives and Buehl, 2012) to provide clarity as to how they may be defined and examined. According to Fives and Buehl (2012) over 700 empirical research articles were published on teachers' beliefs between 1957 and 2009. This demonstrates the significance with which they are regarded in teaching and teacher education, but the lack of cohesion or clear definitions limit their efficacy. The articles understandably are driven by the focus of the research, as Kagan (1992) notes in her initial attempt to 'get a handle' on the literature on teacher beliefs. She suggested a reductionist strategy to examine the literature 'to recognise it as a cluster of separate research agendas' (1992: 67). She maintains that 'most of a teachers' professional knowledge can be more accurately described as belief rather than knowledge' (1992:65) emphasising the challenge in delineating between the two. Kagan (1992) recognises key links between teachers' beliefs and their practice.

> The pre-existing beliefs held by preservice teachers also appear to serve as *filters* through which they view and interpret the teaching performances of others (1992:77).

2.6.c. These filters, which I equate with worldviews, are exactly what this research aims to identify as they impact RE teaching. In a previous study examining novices' evaluation of classroom performances, Kagan and Tippin (1990) found support for their hypothesis that pre-existing bias could be seen in a preservice teachers classroom observations:

> 'Incorrect inferences drawn from classroom observations would simply confirm candidates' misconceptions and biases' (Kagan, 1992:77).

2.6. d. Her key focus was on changing pre-service teachers' beliefs about effective teaching in order to enable them to evaluate classroom observations more accurately to improve their own teaching. However, I would contend that the pre-service teachers need to take a prior step and identify their own beliefs – to excavate them might enable them to articulate and examine them in light of new evidence: classroom experience, exposure to theories of learning or research findings. Kagan (1992) does contend that teacher training programmes should require students to make their pre-existing personal beliefs about teaching explicit and cites programmes that use critical reflection and case studies. She cites Stone (1986), who employed videotaping lessons which students then evaluated from different perspectives. The primary concern was to reduce the chance of miseducation. Whilst a useful practical step to mitigate potential misconception for trainees,this still would not necessarily assist them in identifying their own worldviews. Further examination is needed into how to help teachers identify aspects of their individual worldviews.

2.6.e. The literature defines beliefs as including beliefs about self, context or environment, content of knowledge, specific teaching practices, teaching approach and students, depending on the focus of the research. These often focus exclusively on beliefs within the classroom context. However, Mansour's (2008) qualitative study, examining 10 Egyptian science teachers' beliefs, noted the need for recognition of teachers as people with a range of beliefs and experiences beyond school settings. Within his study he highlighted the key role that personal religious beliefs (PRB) and experiences had on teachers' beliefs about teaching and learning. His work demonstrates the need for research to consider the whole realm of teachers' beliefs and not merely those explicitly concerned with classroom practice.

2.6. f. The overarching picture of teacher beliefs, whatever definition for beliefs is employed by the researchers, is that they act as 'filters for interpretation, frames for defining problems or guides or standards for action' (Fives and Buehl, 2012:478). These therefore play a crucial role in professional practice and efficacy of individual teachers with potential to impact teachers enthusiasm for a subject, confidence in teaching a subject or even pedagogical and curriculum choices. The confused nature of RE, with lack of rationale and value-ladeness of syllabuses and curriculum choices, allows these views to potentially

have greater impact than other more prescribed subjects. As the terms 'filters' and 'frames' demonstrate these resonate with worldview studies and therefore add to the rationale for further investigation into teachers' worldviews.

2.7. The impact of teachers' worldviews on what?

2.7. a. The impact of teachers' beliefs, knowledge and attitudes on classroom practice has been examined (Tillema, 2000 Richardson, 2003), although not specifically identified as worldviews. Fenstermacher (1979), Richardson (1996) and Tillema (2000) question how much beliefs and/or knowledge actually impact action. Tillema's (2000) research with teacher candidates into the relationship between beliefs and classroom practice concluded that whilst intermingling or concomitant exist between the two no causality was evident: One cannot contend that they (beliefs) guide action (2000:587).

Yet Raths and McAninch (2003), Ross et al (1991) claim that beliefs guide teachers' actions. Certainly research exists that points to the impact of beliefs from teachers' philosophical and psychological viewpoints guiding their actions (Richardson, 1996, Raths, 2003), producing potentially dismissive attitudes (Wilson and Wineburg, 1988, Phillips, 1996), fostering post-modern superiority (Fenstermanter, 1996), developing a 'practicality ethic' (Raths and McAninch), impacting on pupil achievement (Steinberg et al 1985, Kyles and Olafson, 2008) and potentially producing negative attitudes to reform. The research findings are highly suggestive that these philosophical and psychological viewpoints, which may be encompassed under the term worldview, are in fact very significant in terms of impacting on teacher efficaciousness.

2.7.b. Teachers' beliefs guiding actions

A key proponent in the important role that teachers' attitudes and beliefs play in teaching is Richardson (1994, 1996, and 2003). She contends that:

> Attitudes and beliefs are important concepts in understanding teachers' thought processes, classroom practices, change, and learning to teach (1996:102).

Her main concern, as with Kagan (1992), is in 'learning to teach' and therefore discusses the knowledge, beliefs and attitudes necessary to become an

effective teacher. A key area for Richardson is the interrelationship between belief and action:

> Beliefs are thought to drive actions; however, experiences and reflection on action may lead to changes in and/or additions to beliefs (1996:104).

She concludes her overview of the current research (up until 1996) into teachers' attitudes and beliefs by stating that whilst links exist between beliefs and practice the relationship between the two is complex:

> While empirical work has been conducted that links beliefs to practices, we cannot assume that all changes in beliefs translate into changes in practices (1996:115).

She calls for further research that moves beyond teachers' beliefs and instead focuses on teachers' actions and pupils developing understanding. This is partly due to her concern with the difficulties of changing preservice teacher beliefs and the complexity of the relationship itself, rather than a rejection of the impact of teachers' beliefs on their teaching practice. She notes that any teacher belief could support many different practices (1996) or even that the teacher may hold contradictory views to their actual action. However, I would contend that empirical work demonstrates the existence of a relationship between teachers' beliefs and teaching practice. To enable teachers to understand aspects of their beliefs, or worldviews, may be crucial in impacting their efficacy.

2.7.c. Teachers' beliefs and pupil achievement

The possible relationship between teachers' beliefs and pupil achievement has been investigated in the field of mathematics. Steinberg et al (1985) examined four new secondary school teachers with differing levels of mathematics and the way they taught. They discovered a relationship between greater knowledge of mathematics and, for example, the use of more conceptual teaching strategies and the ability to engage pupils in problem solving. Confidence in their own ability to succeed in the subject correlated with a greater degree of conceptual teaching – a connection recognised by others in the field (Fujita and Jones, 2006, and Ball et al, 2005). Confidence in terms of beliefs about oneself is a key aspect of individuals' worldviews that impacts their teaching. Confidence in

subject knowledge may impact teaching and pupil achievement. In accordance with this Peterson et al (1989) discovered that teachers with a more cognitive perspective taught more word problems and their students did better on achievement tests than those who taught with a less cognitive perspective. Thus teachers' beliefs were seen to impact pupils' achievement. Kyles and Olafson's (2008) research into teachers' beliefs and diversity highlighted the need for teachers to challenge their beliefs in terms of their possible bias towards pupils from diverse backgrounds. Building on the work of Rosenthal and Jacobsen (1974), Alderman, (1999) and Pang and Sablan (1998) they call for teachers to review their beliefs in order to provide an equitable learning environment:

> If a teacher has high expectations for her or his students, the students will have high achievement, but a teacher's low expectations often yield low achievement from some students. Given the relationship among teachers' beliefs, expectations for their students, and their sense of efficacy for teaching diverse learners, it seems critical for preservice teachers to question and challenge their own beliefs (Kyles and Olafson, 2008:504).

Recognition of the dangers of the possible impact of teachers' beliefs concerning diversity on pupils' achievement has influenced the most recent teachers' standards, which call for teachers to set high expectations for all pupils (DfES, 2013). Therefore demonstrating that at Government level this relationship carries weight and that recognition of possible bias needs examination.

The role of teachers' beliefs in the formation of pupils' beliefs is another area of possible impact and one which Richardson contends is crucial:

> Teaching has to do, in part at least with the formation of beliefs, and that means it has to do not simply with what we shall believe but with how we shall believe it. Teaching is an activity which has to do, among other things, with the modification and formation of belief systems (Richardson, 2003:48)

Therefore teachers' beliefs are seen as part of the process of evolution of their pupils' belief systems. If true, this highlights a major power role that needs careful understanding and consideration on the part of teachers and governments. This will be a key consideration in examining the formation of worldviews.

2.7.d. Teachers' beliefs producing potentially dismissive attitudes

Although concerned with teaching History, rather than RE, Wilson and Wineburg's (1988) study provides some insight into teachers' worldviews, which they called lenses, and the possible impact these may have on their teaching practice. They examined four new teachers who viewed history from very different lenses: anthropological, international relations and politics, American studies and American history. Their varied backgrounds strongly affected their teaching practice not only instructionally but additionally in subject rationale.

> Differing conceptions impacted their views of 'the role of factual knowledge, the place of interpretation, the significance of chronology and continuity, and the meaning of causation in history' (1988:527)

Wilson and Wineburg's (1988) work is significant in demonstrating the importance of recognising that teachers have lenses with which they view their subject and which impact the way they teach. For example, the role of fact in history is pertinent to this research: in terms of what they know to be true. The political science student felt that history and fact were synonymous. The American studies student recognised that there may be alternative ways of looking at the facts but that the essence of history was accumulation of facts. He did acknowledge the possibility of missing facts in recorded history with the bias towards great white men. The history student viewed facts as part of the narrative of history woven together into themes and questions. The anthropology student focused on artefacts and what their evidence demonstrated with a degree of certainty. Thus they viewed facts and knowledge of history differently and therefore taught the subject differently which may have influenced their pupils' concepts of the subject.

The only lens Wilson and Wineburg (1988) acknowledge is the lens of the teacher's initial undergraduate degree so, whilst helpful in acknowledging the role of lenses, is limited in terms of examining and identifying lenses. Within

any discipline there may be many different lenses worn by individual students dependent on a range of possible factors: own school experience of the subject, exposure to other views, religious views, personal interest, family or community views of the subject, or even media portrayal of the subject.

The impact on pupils was only subtly mentioned by one of the student's, Cathy's, anthropological approach to teaching. When questioned about China, Cathy stated that governments would not spend money on infrastructure whilst their population starved. Yet the Chinese government continued nuclear pursuits amid abject poverty (Wilson and Wineburg, 1988) and the Ethiopian government spent $200 million on the 10 year anniversary celebrations of the Marxist coup during an extreme famine (New York Times, 1984). Thus the lenses with which they taught the subject were potentially damaging to pupils.

> Her (Cathy's) generic approach was only partially correct – and in places, almost certainly incorrect (Wilson and Wineburg, 1988:532)

I would contend that this demonstrates the powerful influence of her own worldview in judging others by her own standards – the belief that governments act in the best interests of their citizens: she would not spend money on nuclear development or anniversary celebrations if people were starving under her control so assumes that no one else would. However, she needs to realise the potential danger to her teaching practice and her pupils' learning in transferring her worldviews to explain another individual's action. Her view is, for her, the norm by which she assesses everyone else assuming that all will adhere to her code of conduct. This is a prime example of the need to identify these worldviews and acknowledge that others may well have very different worldviews with which she may or may not concur.

The parallels with RE are significant. Wilson and Wineburg conclude:

> The teachers' 'lack of subject knowledge about history limited their own ability to learn and understand new subject matter' (1988:535).

A key concern for non-specialist RE teachers, as highlighted in Chapter One, is their lack of confidence due to lack of subject knowledge. Additionally, differing beliefs about religion(s) may impact their RE teaching. Wilson and Wineburg's (1988) research found the lack of subject knowledge was not primarily

concerned with knowledge of facts but knowledge of the discipline. This leads Wilson and Wineburg to conclude that there are in fact different 'ways of knowing' and that their role, as teacher educators, is to create 'in our students an awareness of different ways of knowing' (1988: 538). However, their research actually highlights not different 'ways of knowing' but the influence of worldviews on a teacher's teaching practice as the epistemological differences between them impacted their teaching.

A further concern with worldviews is that without recognition teachers can develop dismissive attitudes to new methods, practice or theory that does not fit with their individual worldviews (Phillips, 1996). Phillips, writing from an Educational Psychologist perspective, draws attention to the powerful role of individuals' worldviews. He argues for:

> caution in dismissing (in the name so science) models that rival one's own, especially when those models and metaphors embody different major assumptions about the nature of human phenomena (1996:1017).

2.7. e. Teachers' beliefs and a practicality ethic

The practice of dismissing material that conflicts with one's own views accords with what Doyle and Pondner (1978) called the 'practicality ethic', where new curricular interventions or initiatives or educational strategies are assessed for practicability and if found wanting are rejected. In a country where education is constantly being transformed with new approaches such as the introduction of the National Curriculum (1988, and later revisions 2014, 2016), the Literacy and Numeracy hour in 1988, SATs testing in 1990, synthetic phonics, possible rejection due to practicality ethic is surely a crucial consideration. Raths and McAnnich (2003) conclude that understanding teachers' beliefs is essential in the development, and for the success, of any education system. Their concern is primarily with teacher training students and the possibility of changing their views to fit with the accepted current views on theories of learning. However, their work bears relation to teachers in general when they ask what beliefs should teachers teach, who decides this and are there 'better beliefs'? (2003: ix). Their questions relate again to the issue of power in defining knowledge or beliefs and the dominance of acceptable worldviews.

2.7.f. Teachers' beliefs and methodology

The impact of teachers' beliefs on the methodology with which they implement their teaching has been studied by Grossman (1989). Her study of English teachers found that their own personal orientation to the subject impacted their teaching. One teacher who loved the text and texture of language focused her teaching on powerful passages in literature. However, the second teacher liked to read texts to elicit pupils' responses about the human condition. Grossman concluded that their very different orientation affected their methodology. To ensure their pupils were prepared for future testing I assume that both teachers would have to teach from the other orientation. For example the second teacher's pupils will need to understand the power of language and the first teacher's pupils will need to articulate the power of literature to speak about the human condition. Yet this research does reveal a teacher's natural tendency to teach the subject in the way that most appeals or makes sense to them. This accords with their worldview as to the purpose and nature of their subject. Richardson et al (1991) conducted research into teacher beliefs in teaching reading comprehension. From their investigations into teachers' beliefs, with questionnaires and interviews, they were accurately able to predict how the teachers taught reading comprehension.

These studies demonstrate the significant impact of teachers' beliefs on their teaching methodology. The available research findings led Carter (1990) to conclude that 'differences in teachers' disciplinary knowledge, background, experiences, and orientations have a significant impact on how teachers organise instruction and represent the substance of the curriculum to students' (p306). More recently Mansour's (2008) work with science education has found similar correlation. His work is pertinent for this research in that the examination into personal religious beliefs of individual teachers moves beyond simply belief about subject matter to include a broader spectrum of beliefs.

2.7.g. Teachers' worldviews including personal religious beliefs

Within science education researchers assessed the impact that teachers' worldviews may have on their teaching. Whilst being a different subject with different rationale and pedagogy to RE there are some parallels – such as the use of hypothesis and the enquiry approach. Science, as with RE, involves

teaching controversial issues or contested theories, such as euthanasia, cloning, use of pesticides, that may be opposed to teachers' strongly held personal views. Research findings from the field of science education may help to see where worldviews can be identified as impacting teaching practice. From the perspective of possible tensions between science and religious beliefs the contexts in which scientific concepts are presented to students may be strongly influenced by the teachers' beliefs or worldviews (Cobern and Loving, 2000). Mansour (2008) conducted research with 10 Egyptian teachers including questionnaires and classroom observations to ascertain the extent to which teachers' classroom practices were affected by their belief. He discovered that science was viewed as a means of providing a better understanding of the creation of Allah and they believed that they were encouraged by their faith to pursue knowledge. Religion and in particular the Qur'an is seen as the ultimate authority. Therefore if scientific findings seemed to be different to the teaching of the Qur'an then it was incumbent on the scientist to review their findings. Some teachers attempted to shape students' attitude in line with their own religious viewpoint whereas others tried to remain objective and listen to all views. Science lessons began with citing verses they viewed as appropriate from the Qur'an. Mansour (2008) found that teachers' PRB, derived from values and instruction in their faith, shaped their teaching methods. He concluded that teachers additionally 'hold beliefs about themselves, the nature of science, the individual students, teaching and learning science, the nature of the discipline they teach, the social context in which they work and the constraint they have to deal with' (2008:1623). He found that, in line with Sexton's research (2004), teachers' were not passive products of life experience but actually active participants in interpreting these experiences. This was demonstrated by the idiosyncratic nature of the individual's responses to the same event – multiple perspectives. His study indicated some very clear findings of the impact on teaching practice of teachers' PRB. However, his research was conducted solely with Muslim teachers in an Islamic country and some would question the validity of adapting the findings from this to non-religious teachers. However, the inference is clear that teacher's views may well impact the way in which teachers would promote material that is not 'objective'. It would be interesting to repeat this research in a different socio cultural context with Muslim and non-Muslim teachers.

Mansour (2008) added to the debate on worldviews and science education by the delineation between religious beliefs and PRB. He acknowledges the dynamic nature of identity and the key role that culture and experience play in the formation of identity, see figure 3. The next step is to examine literature on the origins of worldviews and how they may evolve dynamically.

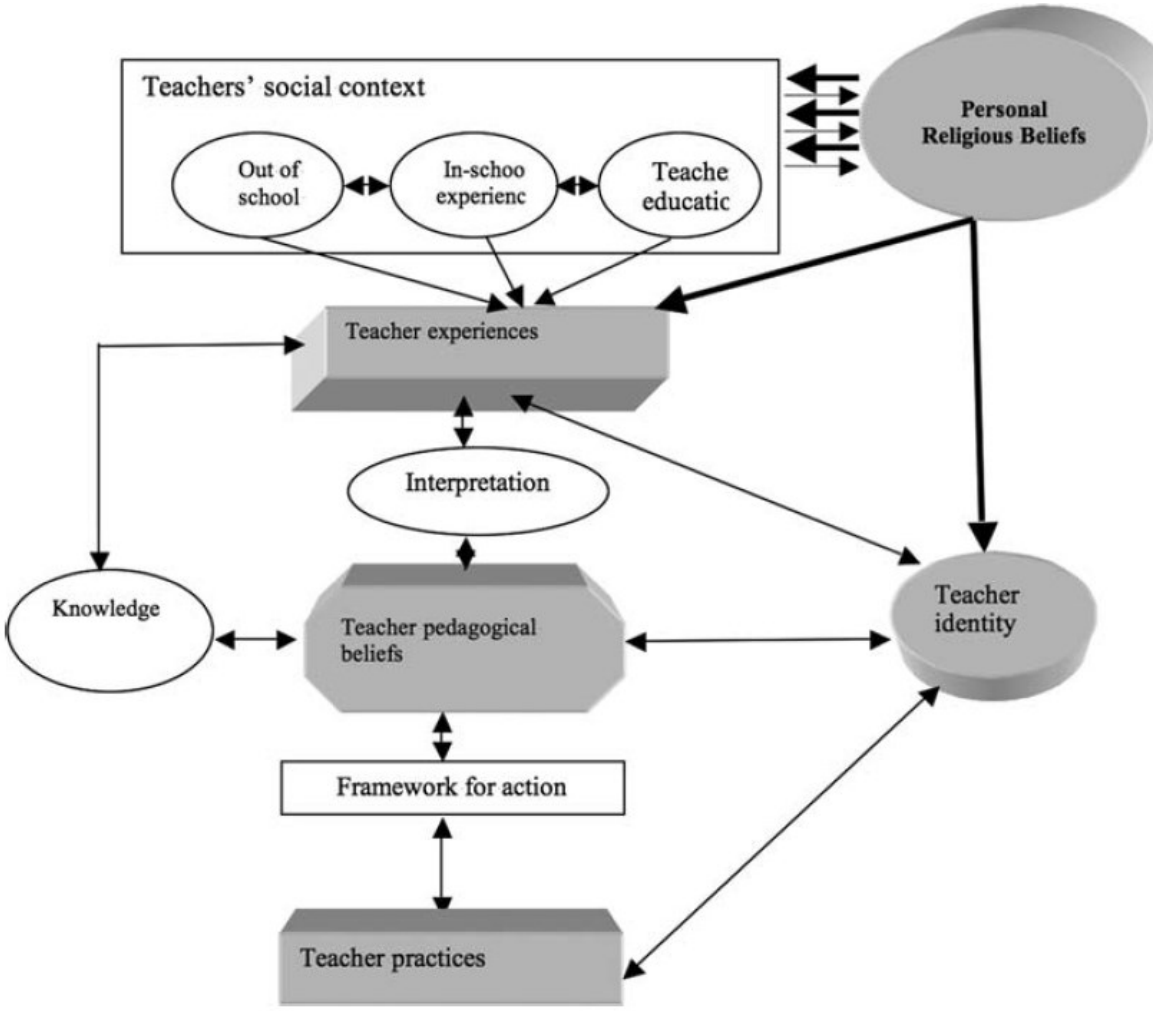

Figure 3. Teachers' PRB. Mansour (2010)

2.8. The origins and evolution of worldviews

In attempting to identify an individual's worldview it is necessary to understand the complex nature of worldviews, their origins and evolution. This is particularly relevant for RE teachers as secular worldviews are included in locally agreed syllabuses alongside religions (DfE, 2004:25,28,29). Van der Kooij et al (2013) note that the personal worldviews of people identifying with an organised worldview are often very diverse and that there is not 'the Christian' or 'the Buddhist' worldview and therefore teachers need to investigate those

differences (2013:223). To complicate matters further for RE teachers debate exists as to what actually constitutes a worldview (Naugle, 2002, Sire, 2004, Valk, 2009, van der Kooij et al, 2013)[18]. In order to understand this concept further Valk's (2009) worldview framework will be examined, alongside van der Kooij's (2013) delineation between personal and organised beliefs and Aerts et al's (2007) work on the dynamic nature of worldviews.

In an attempt to facilitate his students understanding of worldviews, Valk (2009) created a worldview framework which contained 5 key areas: personal identity, ultimate questions, worldview dimensions, epistemological/ontological, primary/secondary values. For each area he provides a range of key components:

Framework	Components
Worldview Dimensions	*Mythos*: Stories, Narratives, Scriptures, Sacred texts
	Logos: Teachings
	Ethikos: Ethical moral principles
	Rituals, Symbols
	Communitas: Social Communal Gatherings
	Ekstasis: Experiential

Figure 4. Valk, J. (2010a)

[18] Naugle (2002) provides a useful historical overview of the development of the term, as discussed in Chapter One. Investigations have been conducted into the use of the worldview concept by authors such as studies of Kreiter (2007) and Basso (2012).

Secular worldviews		Religious worldviews	
Consumer capitalism	Exclusive Humanism	Spirituality's	Monotheism
Consumerism Capitalism Materialism	Individualism Humanism Rationalism Scientism Atheism Environmentalism	Buddhism Hinduism Taoism Confucianism Ecological Spirituality Indigenous Spirituality	Judaism Christianity Islam

Figure 5. Valk, J. (2010a)

The framework provided the structure of his course on worldviews, students were assessed on their ability to construct their worldview relating to the module content.

Objections to Valk's (2009) framework include possible exception to the use of religious Greek terminology in the worldview dimensions aspect of the tool (Scullion, 2005).[19] Whilst providing a general framework which individuals can use, caution is needed in not compartmentalising individuals, as van der Kooij highlights (2013)[20]. His model additionally has no allowance for the dynamic nature of worldviews and he has delivered a product that is static and very systematic.

The ultimate questions, which Valk (2009) identifies, align with Sire's (2004) seven elements of worldviews (2004). His seven elements for worldviews

[19] Whilst Scullion (2005) is concerned with the misappropriation of Greek religious terms to describe pagan practises this objection may be valid against Valk's framework tool in employing religious terminology to describe non-religious worldviews.

[20] Van der Kooij et al (2013) do not explicitly critique Valk's model but extend the realm of focus for worldviews cautioning against over compartmentalisation of individuals.

assess existential questions: such as what is the nature of the world around us and what happens when people die? The 'ultimate questions' are the most universal and strongest aspect of Valk's framework (2009) for they inform on the ontological and epistemological aspects of worldviews. Additionally these inform ethical and moral principles of different worldviews and the stories of the worldviews enhance or reinforce the answers to those ultimate questions. The justice system, which the community creates, education and the media provide further reinforcement. However, van der Kooij et al (2013) claim that this is insufficient to identify worldviews. Yet surely it is a start at enabling an individual to see, from their answers, aspects of their own worldviews?

Van der Kooij et al (2013) add a further dimension in drawing key distinctions between 'personal' worldviews, with norms, values, ideals and practices, and 'organised' worldviews[21]. These personal worldviews can be based on an organised religious worldview but can be eclectic and idiosyncratic. Indeed, he borrows the term 'bricoleurs' from Hervieu-Leger (2006). 'Bricolage' is described as a 'mishmash' of ideas, symbols and practises from different traditions which moulded together to construct a personal religious profile (2013:213-214). They challenge the debate on definitions of worldview and examine elements of worldviews in an attempt to find consensus to form 'organised' worldviews (2013:214). They propose four elements: existential questions and beliefs, influences of worldview on thinking and acting, moral values and meaning giving in life. His four elements seem to ignore the fact that influence of a worldview is hardly an element of a worldview but an outworking or product of a worldview. Moral values of a 'good life' also surely stem from the answers to the existential questions? Meaning giving in life seems naturally to flow on from the answers to those significant existential questions. Van der Kooij et al (2013) do caution that if a teacher's prejudice against or personal aversion to certain worldviews dominate their teaching this will interfere with the pupils' learning about and reflecting on these worldviews (2013:225). This is why it is vital that teachers identify their worldviews so they can be aware of any bias and address that before teaching a lesson. Eradication of bias is impossible but I would contend that illuminating bias or preconceptions is feasible and desirable. Possibly as they prepare, teach and evaluate their RE

[21] Whilst not rejecting Valk's model Van der Kooij et al claim that this distinction needs to be made explicit.

lessons, and learn new subject material, aversion to what they learn arises and therefore needs addressing.

To include non-religious worldviews in RE legitimises their existence and allows for recognition of the benefit in teachers understanding the worldviews they possess. Valk (2009) would agree with the move to teach worldviews in RE as he argues for the benefits in broadening the discussion to encompass all views:

> The use of the term *worldview,* rather than exclusively *religion*, might enhance dialogue, broaden the discussion and expand the parameters to create a more level playing field (Valk, 2009:1).

Yet, Copley (2012) warns against the secularisation of RE with the danger of a more sociological approach watering down RE. However, recognition that no one has a 'neutral' worldview is crucial in the teaching of RE. Revell and Walters (2010) conducted research into the objectivity and professionalism of student RE teachers. Significantly for this research their sample,184 student teachers, included those who were training to be RE specialists in primary and secondary schools. They initially interviewed Christian students but extended this to non-Christian students as well to provide comparative data (2010:10). They found key differences between the Christian and non-Christian RE teachers. Whilst the majority of Christian student RE teachers believed that sharing their faith with pupils was problematic, the majority of agnostic or atheistic students believed that sharing their lack of belief could be positive:

> Not only do many Christian students believe they may be acting unprofessionally if they do this (acknowledge their faith in the classroom), their agnostic or atheist peers not only agree with them but assume that the sharing of their own beliefs is not problematic (2010:29).

This difference seemed to stem from the idea that those who were non-Christians thought that they had no belief system. Revell and Walters (2010:26-27) recommended that agnosticism and atheism be seen as identifiable belief systems rather than a neutral stance.

> Students were unaware that their own beliefs and values in relation to personal faith constituted a belief or position in any way. It was as though the absence of religious belief did not constitute a belief (2010:27).

In their later work Bryan and Revell (2011) examined the ambiguities of the objectivity of teachers and concluded that far from neutral positions each teacher is a product of their own background, experiences, faith and education. They noted that the rationale of neutrality stemmed from the fact that these teachers belonged to the current dominant secular worldview in the UK:

> The pervasiveness of a secular paradigm coupled with a performative culture within education generates a culture whose secular norms characterise all mores within teaching (Bryan and Revell, 2011:407).

The existence of these secular norms needs recognition both to challenge claims of neutrality and to aid worldview communication. The issue of neutrality has been challenged by Hurd (2008) and Valk (2009). Hurd's (2008) work into the politics of secularism acknowledges the powerful role that the beliefs, values and principles of secularism play in political decision making, particularly in international policy. Valk (2009) employs Hurd's (2008) work to contend that the public sphere is not neutral despite attempts to label it as such. He called for predominant views to be identified and their influential roles to be recognised:

> People and entities continue to be shaped if not driven by views that may contrast or oppose religious ones. These too much be accounted for, if not identified and described, as having great import in the public square (Valk, 2009:4).

If the public sphere, including the education system, is not neutral then individual teachers need to be aware of the worldviews that impact them and their teaching. This is particularly pertinent, and perhaps harder to identify, if their worldview adheres to the secular norms of the society in which they live.

2.9. The dynamic nature of worldviews

In contrast to Valk's (2009) fixed worldview framework, Aerts et al (2007) contend that worldviews are in fact dynamic and evolving: as meanings are formulated within cultural contexts behaviour and values are passed on from generation to generation. Aerts et al (2007) assert that:

> worldview construction is always connected to a culture in which 'meanings' are circulated, types of behaviour are passed from generation to generation…The material used to construct a worldview comes from inner experience and our practical dealings with things, as well as from the interpretation of history and scientific knowledge about our world (2007:9).

Yet they stress the collective nature of worldview construction which brings into question how individuals can collectively share inner experience to create worldviews. Figure 6, is an attempt to replicate this dynamic process:

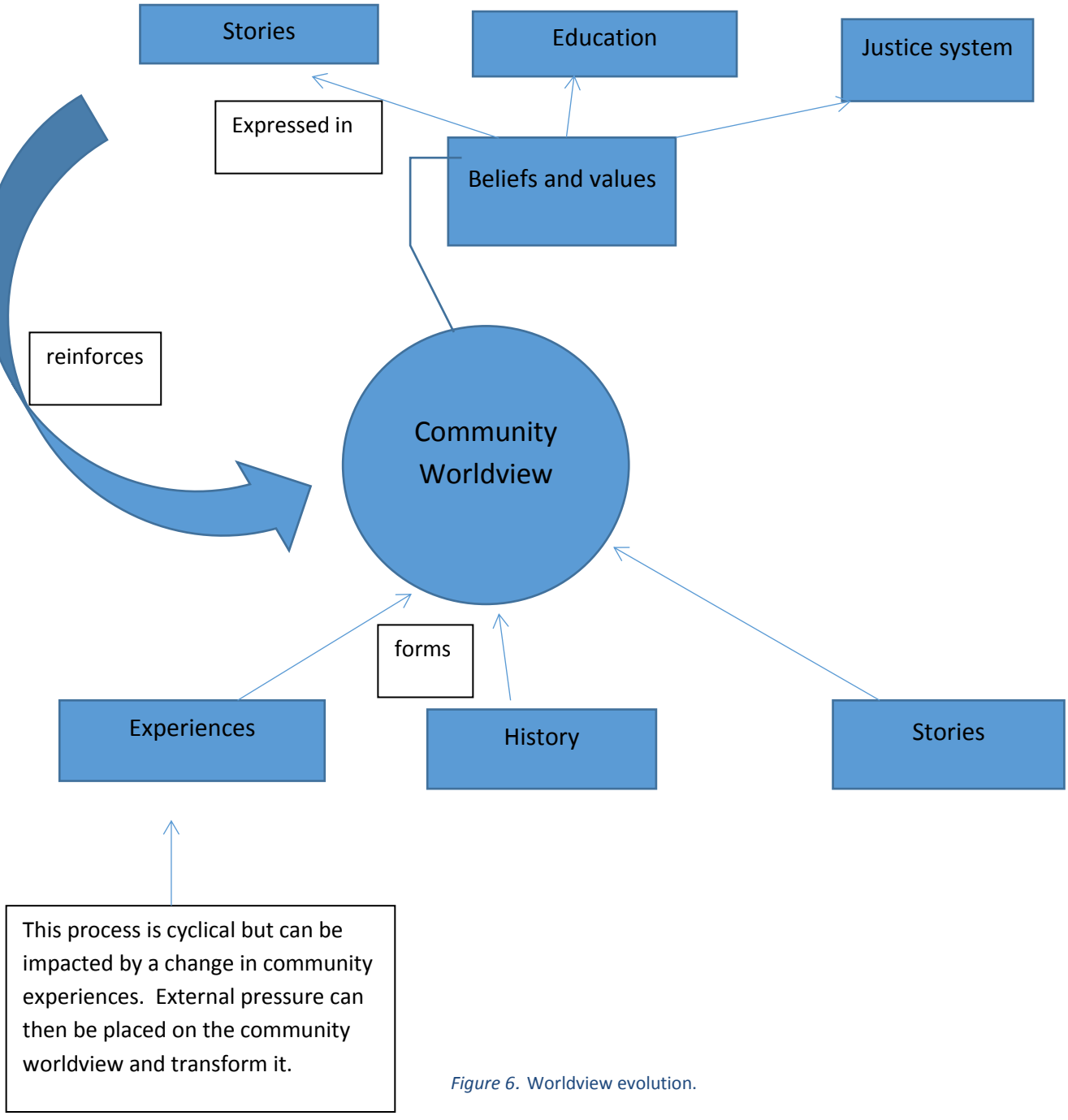

Figure 6. Worldview evolution.

Figure 6 demonstrates the relationships between institutions, such as education and legal systems, as the expression of the community's worldviews and as the re-enforcer of those views.

Aerts et al note that 'worldviews are not fixed images or copies of the world' (2007:9) they are not static or simple and are impacted by changing environments. They claim that 'a worldview will always be a fragile system' (2007:10) as it evolves and is impacted by scientific discoveries which worldviews may sometimes coincide with, generalise from or critically reject. These discoveries may undoubtedly challenge worldviews but Aerts et al have not established how fragile a worldview is. Worldviews may contain core and peripheral views, some more malleable or more resistant to change than others. Fragility implies weakness and views only loosely held. How does this sit with views that are tightly held but which may gradually change? Is the fragility and possibility of destruction dependent on a powerful external force, such as invasion, civil war, illness or famine?

The primary goal for Aerts et al (2007) was to provide an interdisciplinary methodology for worldview construction not to examine the fragility or evolution of worldviews. They aimed to meet the needs of 'the informed public (who) feels intellectually, ethically and politically lost' (2007:preface). Whilst they recognise the vastness of their project, interestingly their countries of work are limited to Belgium, the Netherlands and Germany, Their work displays therefore a European viewpoint. Indeed their work certainly portrays significant influence from scientific rationalism. To have included examples from a wider range of countries may have produced different findings.

Within the context of education Cantle's (2012) work on promoting community cohesion in the UK is informative. With his intercultural expertise he acknowledges the multifaceted nature of worldviews and provides a description of an identity or worldview as 'dynamic' and shaped by promotions of unity and belonging: a more positive and empowering one than the fragility which Aerts et al suggest (2007).

Further assistance in grappling with the dynamic aspect of worldviews is Hurd's (2008) work on secularism, in her investigations into the role of worldviews in US International relations. She cites LeVue and Salvatore's theory that due to the very nature of 'living tradition' this will remain dynamic as it lives and breathes through life experience:

> The most dynamic core of a tradition resides…not in codified procedures or established institutions but rather in the anthropologically and sociologically more complex level of the "living tradition", which overlaps more institutionally grounded levels yet is nurtured by social practice (2008:4).

Thus this political literature provides more recognition that worldviews are not static, inflexible models and lends credence to the view that the development/adaptation of worldviews is not seen as fragility but the worldview itself is seen as a living entity able to evolve dynamically through new experiences or changes in social, scientific or religious thought.

2.10 Worldviews and religions

These dynamic and evolving worldviews are split in much of the literature (Walsh and Middleton, 1984, Wolters, 1985, Valk, 2009) and government policy (DfE, 2004) into religious and non-religious worldviews. However, despite the fact that religious identity as a form of worldview is employed by many commentators this is problematic. Indeed, Valk's (2009) worldview identification tool is in danger of oversimplification and compartmentalism. The framework tool he created for identifying worldviews aimed to amalgamate current research and thinking on worldview studies to enable his students to identify their worldviews. Problems in defining a particular religious worldview are evident within debates on a Christian worldview and an Islamic worldview or indeed the myriad of groups within any religious affiliation.

Similarities can be found in arguments in both traditions. Duderija (2007), in challenging the idea of a single Islamic worldview and in attempting to delineate

between differing Islamic worldviews, notes the key role that the interpretation of scripture plays in this process of differentiation. He notes that a key criterion is 'their interpretation of the primary sources of the Islamic *weltanschauung*, namely the Qu'ran and the Sunnah' (2007:342). He recognises that these are the ultimate points of reference yet battles for 'authentic Islam' demonstrate how hard it is to find consensus of interpretation. Indeed, calls for a return to the Qur'ano-Sunnahic legacy have aided the rise in extremism amongst marginalised and economically disenfranchised individuals. As Duderija notes, the call for a return to 'authentic Islam' has been 'utilized as a spring board for furthering the ideological, political, and social agendas underpinning a particular group's worldview' (2007:344). Indeed, Mansour (2008) writes of Personal Religious Beliefs, recognising the diversity within Islam, but protecting 'authentic Islam' from being implicated in his research.

Similarly the consistent use of the terms 'Christian worldview' (Chiareli, 2002:241, Jacob, 2002: 301, Macarthur, 2003, Beckwith, Craig and Moreland, 2004, Goheen and Barthlomew, 2008) or 'Biblical worldview' (Walsh and Middleton, 1984:43,44, Moseley, 2003, Brown et al, 2008) deny fundamental variations in interpretation. The myriad of interpretations of the sacred texts are, just as for Islam, a key to delineation between different Christian or Biblical worldview**s**. Wolters (1985) claims that a Biblical worldview is when scripture is used to provide a framework for life decisions, with implications on all areas of life (drawing on the work of Kuyper, Bavinck, Dooyeweerd, Vollenhoven). He wrote 'Creation Regained' (1985) from his experience in teaching Dooyeweerd's philosophy to his students at the Institute of Christian studies (ICS), from 1974 – 1984. For many of his students this presented a paradigm shift which transformed their own worldviews challenging the predominant evangelical worldview at that time in the USA that social justice and concern for the environment were unnecessary for Christians as they belonged to the 'profane' fallen world. His work provided a challenge to the sacred spiritual dualism. Wolters (1985) provided another distinct interpretation of the scriptures from the one currently accepted as the norm in traditional evangelical circles in the US. Rather than prove which one is *the* biblical worldview his work actually demonstrates the existence of authentically held different interpretations of scripture. Worldviews influence scriptural interpretation just as scripture

influences worldviews. Indeed, historically the Bible has been utilised for opposing arguments in the same debate such as slavery. Acts 17:26 and Genesis 1:26 were two key passages used by the abolitionists, like Wilberforce, to fight slavery. Yet Ephesians 6:5 and Titus 2:9 were used to justify slavery. Indeed, Brinton (2006), a pastor at Fairfax Presbyterian Church in Virginia, points out that the Bible was commandeered for support by both the North and the South during the US Civil War. He claims that some contemporary Americans are making the same mistake their Civil War ancestors did by twisting the Bible to support their own battle cries. The act of reading reveals worldview influences. Hermeneutics is employed in textual interpretation of sacred theological texts to seek out the contextual meaning of the author(s), original readers and future readers teaching RE. Hermeneutical tools are therefore pertinent for approaches to teaching RE: How teachers read, interpret and value RE.

Yet, what Wolters does helpfully do is recognise the variation in Christian worldviews and proclaims that what he espouses is a reformational approach which seeks to regain the significance of scripture:

> We must begin by coming to terms with the fact that there are different Christian worldviews, even within the mainstream of historic Christian orthodoxy (1985:9–10).

He employs Calvin's metaphor of scripture as spectacles to read the world: 'scripture functions as the spectacles (or corrective lenses) through which we must learn to read the world' (2009:310).

> Just as old or bleary-eyed men and those with weak vision, if you thrust before them a most beautiful volume, even if they recognize it to be some sort of writing, yet can scarcely construe two words, but with the aid of *spectacles* will begin to read distinctly; so Scripture, gathering up the otherwise confused knowledge of God in our minds, having dispersed our dullness, clearly shows us the true God (Calvin, 1536:I:6.1).

However, even within that claim there are differentials between interpretations of scripture, amongst those who differ on interpretation but agree on the importance of scripture, which he does not take into account. Nevertheless, there exists a range of different 'spectacles' through which individuals read scripture. Wolters' (1985) focus on creation and the Kingdom of God in particular does recognise the very different interpretations of Pietists, Roman Catholics, dispensationalists, and classical liberal Protestants (1985:64–65). Significantly for this research he does encourage students to read the Bible against the grain of their own tradition – recognising the importance of identifying their own prior worldviews from life experience and accepted norms and then trying to examine evidence from an entirely different perspective (Wolters, 2009:313). He actively acknowledges his own background in his attempt to address culture with Christian doctrine from a neo Calvinist perspective. However, it is difficult to quantify if his advice was heeded by others too or how successful it may have been. Certainly his work has been criticised for oversimplification of theological debate: for a 'tendentious reading of the historical record' (Venema, 2012). His work suffers, from what he warned others against, in propounding a single reformed doctrine: 'the' reformational worldview. Indeed, in probing the similarities and differences between Calvin and Bullinger, Campi (2012) dismisses the idea of their unanimity. He highlights their differences in attitudes to church and state and rebuts the idea that Calvin derived a 'dual ethic' from the distinction between church and state (2012:100,fn27). To speak therefore of 'the' reformational worldview in relation to two kingdoms is itself problematic and misguided. This demonstrates the complexity of teaching religious worldviews which many teachers are ill-equipped to undertake.

Another key writer in this area is Kanitz (2005), who teaches at a Christian institution in the US. She calls for teachers to recognise their own and their students' presuppositions as they influence their interpretations of scripture: to recognise 'the presuppositions influencing their own and their students' readings of the bible, the foundational document of Christian worldview formation' (2005:102). She acknowledges the wealth of influences on students, claiming that without identification and consideration of these influences further teaching will be misguided or hampered:

> Presenting a Christian Worldview without dealing with the hodgepodge of worldviews students already possess may cause our efforts to fail. (2005:100)

Despite the assertion of representing ***a*** Christian worldview, she does recognise the problem in attempting to present a unified monolithic Christian worldview. However, she claims that basic biblical principles defining Christianity itself 'can be and are shared by all Christians' (2005:100). She provides no list of what these might be. Surely the presuppositions that the students bring are aspects of their multiple worldviews which will impact on issues of doctrine, calling, vocation and other fundamental questions of faith?

In line with this research Kanitz (2005) calls for the need for individuals to recognise their own perspectives: liberal, conservative, literal, metaphorical, fundamentalist or feminist. As she calls for self-examination:

> Critical examination of the influences shaping their interpretation of scripture and their Christian worldview. (2005:103)

The process of how this may be achieved is pertinent to this research and she asks the question 'What would be the most effective means of finding out what their worldviews and presuppositions are?' (2005:106). Her suggestions are 'essay question, group work, project, etc.' She does provide an example of an associate professor of Chemistry, at Oral Roberts University, who begins each year by asking students to fill in a self-evaluation form with evidence of their thinking about the relationship between science and faith which he then uses to modify his lectures in response to the diverse perspectives within the class (2005:107). Thus, acknowledging the crucial impact of an individual's worldview on their learning.

The situation in the UK is different with less Christian institutions, but her notes are helpful in terms of the recognition of the benefit for individuals to attempt to unpick their own perspectives and on the recognition that these are not limited

to their faith but have various influences from life experience, media, socio economic background etc.

Is there one Christian worldview or Biblical worldview? There are many contentious issues today surrounding biblical interpretation such as homosexuality, women's role in church, abortion, genetic experimentation, euthanasia etc. The following table from a National census on opinions towards homosexuality demonstrates the division on that single topic amongst Christians.

	Church of England/Anglican	Roman Catholic	Other Christian	Non-Christian	No religion	All
	%	%	%	%	%	%
Always wrong	17	14	22	48	6	15
Mostly wrong	10	6	9	7	6	7
Sometimes wrong	9	8	11	4	5	7
Rarely wrong	9	10	8	7	7	8
Not wrong at all	50	57	45	31	73	59
Unweighted bases	*622*	*284*	*561*	*203*	*1543*	*3245*

Figure 7. Attitudes to same sex relationships by religion, (NatCen, 2015.)

This one topic is an example of a wide divide amongst individuals and communities who would identify as Christians but who hold very different views. Therefore no consensus seems to exist as to 'the' Christian worldview. This is where actually it seems more beneficial to speak of a worldview that encompasses many aspects of a person's life – of which belief system is one aspect, which may or may not influence the whole, rather than to speak, as Valk (2009) does, of an Islamic worldview or a Christian worldview. Indeed within the mosque in Exeter there is a visible representation of difference with women from Azerbaijan in 'Western' dress sitting with women from Saudi Arabia wearing Burkas. This provides a visible sign of the difference in interpretation of the same texts and indeed different Islamic worldviews. Even writing the term 'Western dress' I hesitate – as what makes the dress 'Western' particularly if this is acceptable dress in Azerbaijan? Yet suitable vocabulary seems unavailable to define the difference. There are, of course, what Ramadan (2004:23) denotes as 'trends of thought' within Islam, as within Christianity, but again these cover a multitude of differences and illustrate the difficulty in compartmentalising anyone too rigidly.

2.11. A challenge for worldview studies

Worldview studies, despite being a study of different worldviews, often reflects the dominant secular Western worldview in its methodology. Owusu-Ansah (2013), writing to correct the suppression of indigenous African knowledge and peoples by Western dominated academic circles, provides a useful summary of recent African researcher's literature on worldviews.

> 'According to Asante, the hallowed concepts and methods within Western thought are inadequate to explain all of the ways of knowing because universality can only be dreamed about when we have "slept" on truth based on specific cultural experiences. (Asante 1987:168, cited by Owusu-Ansah, 2013:1)

In many African cultures dreams are seen as a source of knowledge in communication with the living, the dead and the divine. Thus dreams are needed to validate and realise knowledge within the specific range of cultural contexts. Interestingly within the field of neurosciences over the last twenty years an interest in the role of sleep in a number of cognitive and emotional processes has developed (Walker, 2009).

Another key component for many African worldviews is community which impacts all aspects of worldview. Sofor example, acquisition of knowledge is collective and community oriented.

> Central to the African worldview is the strong orientation to collective values and harmony rooted in a collective sense of responsibility – a 'collective ethic' – which acknowledges that survival of the group derives from harmony through interdependence and interconnectedness (Mkabela 2005; Sarong 2002; Sarpong 1991).
>
> (Owusu-Ansah, 2013:2)

The individualistic approach therefore to worldview identification and indeed knowledge by many Western scholars would not be appropriate in every context or for every teacher or pupil in an RE class. The creation of a worldview is seen by many as formed through the culture that individuals are immersed in. Challenges occur then when individuals are immersed in multicultural societies

or communities with a plethora of worldviews which may well contradict each other.

2.12. Identifying worldviews

The role that differing worldviews have on an increasingly globalised and diverse society has been examined by Vroom (2006). As people live in close proximity but have very differing, possibly vastly divergent, worldviews sometimes leads to conflicts arising. He proposes that the solution is dialogue and mutual respect. The British Government has adopted a similar approach in their call for all schools to promote fundamental British values including tolerance and mutual respect (DfE, 2014). Vroom (2006) searches out a methodology to yield awareness of similarities and differences among worldviews as a dialogue for mutual understanding. The question is no longer which view is right but rather how we can understand one another. Vroom sees worldviews as a configuration of a community's basic insights which form the basis of cultural appreciation of how life is ordered and thus sees worldview as a necessity of the human condition which can never be neutral. This encompasses all religions and systems of reality and is philosophical rather than an intercultural theological stance – i.e. non confessional (his view). Rather it provides deep insight into transcendence, humanity and the world. He sees three types of worldviews: cosmic, acosmic and theistic. Vroom claims that the key is not that people disagree but that their 'paradigms are incongruent' (2006:x) so their different valuations of rationality and criteria are the issue. This sits well with the hypothesis of this project – that in order to teach about another worldview an individual must first understand their own worldview – their own valuation of rationality.

Vroom (2006) differentiates between secular and religious, where secular recognises no being outside of the universe. He sees worldview as a useful overriding term encompassing religious and no religious thought without having to compartmentalise too much. In support of this argument he cites the fact that some large movements within Hinduism consider themselves atheist – with no deity- yet for other Hindu groups their belief includes a wide realm of deities. He

acknowledges the impact of individual's worldviews on their knowledge and judgment:

> Our knowledge is unavoidably determined by our culture worldview. Each judgement we make has a background in our culture and our religion (2006:8).

These differences clearly need identification particularly as Vroom (2006) sees dialogue as aiding identification. However, this somewhat circular argument neglects the fact that dialogue without understanding seems difficult if not dangerous, particularly with possible different definitions of terms or even different rationality or criteria. This surely makes dialogue a challenge, removing any possibility of neutrality. Who will assess difference? Difference from what? Vroom simply suggests that people try to be as universal as possible (2006:10) – is that even possible?

The term 'worldview', Vroom (2006:15) claims, provides a nice visual but presents a uniform idea. Yet worldviews are not uniform. He claims that worldviews are not necessarily a coherent whole but rather a configuration of elements – sometimes assimilated or accommodated into an individual's view (cf Piaget, 1936). Worldviews are connected to identity which may cause friction if challenged – as this is a challenge to the essence of self[22]. This leads on to another serious area of concern in that if teachers are unaware of their own individual worldviews friction may occur in the planning, teaching or evaluating of lessons of which they are unaware of the source and therefore unable to challenge or assist themselves in overcoming.

2.12. RE teaching and individual teachers' worldviews

Could the actual process of planning, teaching and evaluating RE lessons enable teachers to identify aspects of their own worldviews? Whilst there is little literature explicitly on worldviews and RE teaching, those which relate to this

[22] The connection between ethnicity and conflict throughout the world as ethnic groups respond to perceived threats and opportunities is well documented. Wolff and Weller stress that 'the more deeply felt these perceptions are, the more they will be linked to the very survival of the group and the more intense will be the conflict that they can potentially generate'(2005:6).

topic seem primarily concerned with specialist RE teachers in Secondary schools (Everington, 2012, Revell and Walters, 2010). Much of this existing research is focused on specialist teachers of RE, those trained in the subject to degree level, and there is very little research on the role of non-specialists teachers of RE. Relevant literature includes the interpretive approach to teaching RE (Jackson, 1997), the life history of the teacher (Sikes and Everington, 2004), the professional identity and personal knowledge of the teacher (Sikes and Everington, 2003 and Everington, 2012) and the professional knowledge of the teacher (Freathy et al, 2016). Thus correlating with the differentiated areas of teacher knowledge identified in the first section of this literature review – a codified body of professional knowledge (Schulman, 1987, Tom and Valli, 1990).

There is a dearth of literature on primary teachers teaching RE, particularly those with no specific training in RE (with the notable exception of Revell and Walters, 2010). Revell and Walters (2010) and Bryan and Revell's (2011) research into the possible objectivity of teachers in the RE classroom has already been mentioned.

2.13.a. Reflexive RE teaching

Navigating the quagmire of RE is a challenge for any teacher as the subject has moved away from RI to RE and from studying one faith to many different faiths. With the introduction of other religious traditions differing approaches have evolved such as the experientialist approach, providing pupils with experiences to enable them to understand religions (Hammond et al, 1990), the relativist approach, which focuses on similarities, tolerance and mutual respect, and the interpretive approach (Jackson, 1997). Challenges exist with each approach. Critics point out the flaws in comparing student experimental experience in an RE class with the religious experience of a practitioner (O'Grady, 2003). Additionally, reducing RE to multicultural dialogue without discussion of religious truth claims is in danger of negating the subject itself (Wright, 2006).

The interpretive approach, championed by Jackson (1997, 2007), introduced reflexivity into RE. The Warwick RE Project designed curriculum materials to

enable teachers and pupils to employ the interpretive approach (Jackson and O'Grady, 2007). The project introduced critical reflection into the teaching of RE not only as the pupils critically reflected about religions but also about themselves:

> Pedagogically, the approach develops skills of interpretation and provides opportunities for critical reflection in which pupils make a constructive critique of the material studied at a distance, re-assess their understanding of their own way of life in the light of their studies and review their own methods of learning (2007:182).

RE, they claim should, involve representation, interpretation and reflexivity (2007:196). This reflexive process between religious traditions and the pupils own ideas finds support in empirical studies:

> From 'ethnographic research on children's religiosity (Jackson & Nesbitt, 1993; Nesbitt, 2004), action research (Jackson, 2004:103ff; O'Grady, 2003, 2005b), dialogical approaches to religious education (Ipgrave, 1998, 2002, 2003; Jackson, 2004) or other areas including research into religious education and special needs (Jackson, 2004)' (Jackson and O'Grady, 2007:196).

This provides supportive empirical evidence that the same reflexive process may be beneficial for teachers. I would question the extent to which teachers can enable pupils to achieve this degree of reflexive processing without undertaking the process themselves. However, Jackson and O'Grady's concern is not with teachers but with RE pupils. They do note the limitations of their work in terms of successful classroom practice:

> Our lack is not of good theory but of detailed description of successful classroom pedagogy informed by good theory (2007:197).

They sought to address this lack through the establishment of an action research community of practice. Focusing on the worldviews of the teachers may prove beneficial in that community of practice.

2.13.b. Life History of an RE Teacher

The life history of RE teachers has been examined by Sikes and Everington (2003, 2004). Whilst their concern is primarily with the individual's sense of professional identity, rather than worldviews specifically, their work does provide insight into this aspect of the teachers' worldviews. Indeed, they stress the teacher's need to understand self:

> Since RE is fundamentally concerned with the development of the self, socially, morally and spiritually (SCAA, 1994), it seems particularly surprising that researchers appear to have neglected the self-development of RE teachers themselves (Sikes and Everington, 2004:23).

Not all would agree with this statement in terms of the fundamental concern of RE as being self-development. Yet the premise here is the connection between what is asked of the pupils and their teachers: teachers should develop in the way in which pupils are being asked to. Part of the self-development of teachers could entail self-understanding.

Sikes and Everington's (2004) methodology is significant to this research in their attempt to engage reflexively with their participants. Their concern to promote life history as a means to study teachers' self-perception acknowledges the challenges for researchers in moulding their research to adhere to their own assumptions rather than reflexively acknowledging bias and presuppositions. Sikes and Everington allow the teachers, within unstructured interviews, to retell their stories (2004:25). These are then considered in the light of ideologies about education, RE and schools. Their research was conducted with 13 secondary RE PGCE students with differing personal religious views. Themes emerged including multi-faith dialogue as a key interaction between professional and personal self:

> for many of our informants multi-faith work has played an important role in the construction of a professional self that is acceptable to, and compatible with, the personal self (2004:29).

This seems to stem from the challenges of the negative perceptions of an RE teacher not only from pupils but from wider society where religions are often viewed negatively and therefore RE teachers may feel tainted by association – this situation is more relevant to Secondary than Primary Education.

2.13.c. RE Teachers' Personal Life Knowledge

Further research into RE teachers' knowledge was conducted by Everington (2012) researched teachers' personal life knowledge. She points out the neglect of RE specific research on teacher effectiveness or RE teachers' professional lives (2012:344). Whilst her research is conducted with secondary RE teaching, her work demonstrates the potential benefits and dangers of teachers employing their own life experience within their RE teaching. Dangers of teacher influence are even greater with younger children at the primary level but the use of teacher knowledge to explain concepts seems a simple yet beneficial strategy. She differentiates between two categories of knowledge: knowledge with a strong factual element but based on personal experience and knowledge with a strong experiential dimension but including factual knowledge (2012:346). The primary concern seems to create a bridge between teachers' personal and professional identities (2012:352), between the pupils and their teacher and between the personal life knowledge of the pupils (possibly predominantly secular worldview) and the religions studied in RE (2012:349). Recognition of what has helped teachers to understand and make sense of new information or concepts was seen to assist in their teaching. For example one teacher found the illustration of a sunset aided their understanding of the numinous which then helped their pupils (2012:348). This self-understanding has therefore, according to her participants, had a beneficial impact on their RE teaching. Thus this literature assists in making the connection between teachers recognising aspects of their own worldviews and this knowledge enabling their teaching to become more effective. Further research in this area is needed to ascertain the extent of that connection and how to enable teachers to facilitate this in their teaching of RE.

2.13.d. RE Teachers' Professional Knowledge

The Professional knowledge of RE teachers has been investigated by Freathy et al (2014) through a systematic methodological approach with journals, articles, textbooks and reports. Their comparative study between Germany and the UK faces challenges of differentials not only due to dissimilar teacher training practices but between multi-faith and denominational approaches to RE teaching. Their primary concern was the history of the professionalization of RE teachers in the two contexts: professionalism was seen to entail a familiarity with a professional body of knowledge:

> the self-reflective nature of being a professional makes it likely that knowledge about the processes of, and factors influencing, professionalization could form a useful part of the body of knowledge required by RE professionals (2014:226).

They subdivide professional knowledge into five categories, reminiscent of Schulman's (1987) comprehensive list: Subject-specific content knowledge, Knowledge of subject-specific pedagogical methods, Orientative knowledge, Generic pedagogical and psychological knowledge, Professional identity, role and responsibilities (2014:229). Their initial case study usefully charts the developments in both countries in each of these professional knowledge areas (2014:233) which perhaps unsurprisingly mirrors the history of religion and the development of educational theories within each country. As they look through this view of professionalism, defined in their five categories, and examine the data from the post war years, the evidence 'clearly reflects the different traditions and recent ecclesiastical and educational histories of RE in each nation' (2014:236). Whilst helpful to see the development of professionalism amongst RE teaching and teacher education, caution is needed with the imposition of current worldviews with all the benefit of development in research into pedagogy, practices, cognition etc which were unavailable in 1945.

For many teachers, teacher trainers and inspectors of RE, this lack of professional knowledge is a current and not merely historic problem:

> The teaching of RE in primary schools was not good enough because of weaknesses in teachers understanding of the subject, a lack of emphasis on subject knowledge, poor and fragmented curriculum planning, very weak assessment, ineffective monitoring and teachers limited access to effective training (Ofsted, 2013:5).

To assist with this gap particularly in primary schools is a challenge which this project aims to address.

2.14. How can Teachers identify aspects of their individual worldviews?

In attempting to help teachers identify aspects of their own worldviews I will draw on Merizow's (2000) 'disorienting dilemmas' to uncover deeply buried values. Within the literature there exists some attempts to facilitate this type of excavation which employ a range of tools: photographs (Davis and Stockall 2011), metaphor (Thomas and Beauchamp, 2011), questionnaires (Schraw and Olafson, 2002:261-275), written reflection on travel overseas (Kanning, 2008, Chen and Huang, 2017), autobiographical reflections (Kyles and Olafson, 2008)) and vignettes (Joram, 2007:123-135). The measurement strategies of the tools often reflect the goal of the research, which is to be expected, but as Schraw (2013:3) points out this makes comparison problematic.

The strengths and weaknesses of each attempt will be analysed in order to inform this research. For example Kanitz (2008) and Kyles and Olafson (2008) employed written reflection to identify aspects of teachers' worldviews. Yet there is a danger that reflection without understanding can merely reinforce bias or misunderstandings rather than unearth or excavate an individuals' worldviews particularly when aspects of their individual worldviews may be buried deep in their subconscious. A more significant process may help facilitate a greater depth of self-meta-awareness (Finlay, 2002:209) than a simple writing exercise.

To further this process, literature on identification of an individual's worldviews will be examined through worldviews and experience overseas (Kanning, 2008, Karaman and Tochon, 2010, Chen and Huang, 2017), experience of

multicultural field trips (Lastrapes and Negishi, 2011) and photography as an elicitation method (Davis and Stockall, 2011). This literature demonstrates the challenges in attempting to identify aspects of an individual's worldviews. Yet this does demonstrate the need for a workable model to enable teachers to identify aspects of their own worldviews to facilitate more effective RE teaching.

2.15. Identifying Worldviews through experience overseas

Observation of difference, one might assume, would lead to greater self-awareness, or worldview consciousness, and greater consciousness of the worldviews of others. Transformational learning, developed by Mezirow (1978, 1996, 2000) alongside Kolb's (1984) experiential learning theory, supports this assumption. Mezirow asserts a transformational theory which concludes that an individual's beliefs and values can be transformed through discourse:

> our acquired frames of reference and the beliefs and values that they endorse may be transformed through critical reflection on one's assumptions and the resulting interpretations validated through discourse (1996:162).

He expands this by highlighting the impact of conflict or challenge:

> When the meaning of what is communicated to us is problematic or contested, we explore the meanings--assumptions, implications, action consequences--made by others. We engage in a dialectical process of discourse to share the experiences of others across differences. The more diverse the differences, the broader and more potentially valuable the experience brought to bear (1996:237).

The issue of conflict or challenge, a 'disorienting dilemma', is of great significance for Mezirow and the key element is one of a dialectical process. Critics, such as, Pietrykowski (1996) claim that transformational learning may not produce the intended learning objective of the educator. Yet, as Merizow (1996b) points out, this depends on your worldview of the role of education – indoctrination of the adult educators' beliefs or developing the pupils' ability to reflect critically?

The dialectic process that Merizow identifies is key for this research in that mere observation of difference is not enough for this process of transformation to occur but rather a discourse needs to take place. This research was concerned to discover if observation of difference contributed towards transformation of self and if this enabled greater understanding of self and others. Indeed, Kanning's (2008) doctoral research examined the links between travel, as a transformational learning experience, and worldviews. He was primarily concerned with the influence of backpacking travel on an individual's perceived and real lifestyle transformations rather than consciousness of their own worldviews specifically. However, he did conclude that the participants' experience did impact their understanding of their own worldviews:

> through awareness of others' worldviews the participants became conscious of their own worldviews through exposure to similarities and differences (2008:iii).

He wanted to see whether travel broadened potentially ethnocentric views. 'Ethnocentricity is deemed a combination of ignorance and arrogance identified with and reflecting a myopic worldview' (2008:29). He studied 22 individuals from the age of 20 to mid-40s with a range of educational and professional experience. All had extensive experience travelling which means that he was unable to comment on initial differences that they had experienced but only on reflection from many experiences. Different results may have been produced by examining a group of individuals' pre and post their first backpacking experience overseas.

Freedom was identified as a core concept but not defined from different perspectives merely the product of the backpackers own worldviews – freedom meant no ties, financial or familial. The overriding assumption was that those who did have families or jobs were not free. But had they not freely chosen to enjoy comfortable life at home with a family and perhaps a satisfying job? Perhaps, rather, this is an illustration of the imposition of their own worldview and value on to others and finding their own views to be paramount.

The participants identified backpacking as a way to reveal their own worldviews:

> In order to understand the institutions, their influence on worldviews, and their ability to contain them, participants indicated there was a necessity to step outside of one's society and view the world and their country from another standpoint and backpacking was identified as one way of doing it (2008:193).

The ability to step outside of one's own society and attempt to see from another's perspective is a noble idea but how much they were able to do this or be aware of the influence of their own society or views are not clear. However, one participant saw travel as a means to challenge the predominant view that America is the greatest country in the world. He was highly aware of this aspect of his worldview and found that interaction with other cultures challenged that view. Dialogue, they deemed, had developed their own ability to see their worldviews and understand the worldviews of others (2008:186-187). However, this may not necessarily be a natural progression for all who travel and the experience may reinforce prejudice rather than challenge. Additionally, the form of travel which he investigated was backpacking which could provide a greater experience of everyday people's lives than a holiday in a 5 star all-inclusive resort.

In search of transformational experiences of diverse difference writers, such as O'Sullivan (1999) have championed the need for physical exposure to overseas experience in the hope that this may provide a challenge to socio culturally based perceptions. Physical exposure to difference undoubtedly provides a starting point – a wealth of literature now exists in the field of tourism management (Wilson and Harris, 2006, Kanning, 2008, Chen and Huang, 2017) on the possible potential benefits of travel and tourism on personal development including worldviews. They note the significant difference in backpacking travel to short term holidays to resorts where relaxation or family togetherness are seen as key. Backpackers noted different areas of personal development. Chen (2014) developed the Backpackers Personal development Scale originally with Chinese backpackers but then tested on a group of 381 Western backpackers (2017). These were from a range of countries such as Israel, Poland, Russia, Mexico and Canada. Interestingly the West is grouped as one: 'Western backpackers' (Chen, 2017:631). Is this because there is no difference

in Western worldviews? It would be interesting to see a break down in cultural responses to see if any variations existed. The scale tested capability, emotion, skill, worldview and self-consciousness (2017:631). Pertinent for this research, worldview was divided into three: 'my view toward the world has changed', 'my view towards my life has changed' and 'my view of value has changed' (2017:632). These are such broad statements that it would be hard to travel and not agree positively to one or other aspect. Additionally, in Chen and Huang's (2017) work, emotions, skills, capability and self-consciousness were not seen as part of worldview. Their results demonstrated high level perception of personal development in all areas. However, as noted, the statements are broad and more in depth interviews may have elicited specifics: Have my values changed in anyway, if so how? Has my view of the world changed in anyway, if so how? This might reveal to what extent and in what way an individual's worldview has been identified or impacted. Yet their research does acknowledge that some form of change takes place and therefore demonstrates the need for this research to investigate the possible relationship between teachers who have travelled or lived overseas and awareness of their own worldview.

2.16. Identifying worldviews through overseas teaching field experience

In terms of specific research concerning teaching, research has been undertaken in overseas field experience for pre-service teachers (Karman and Tochon, 2010) and urban field experiences (Lastrapes and Negishi, 2011).

The impact of overseas experience for student teachers was examined by Karaman and Tochon (2010). They were specifically interested in the impact this had on the students' attitudes towards diversity rather than identifying aspects of their own worldview specifically but their research is pertinent in that it sheds light on possible ways to identify aspects of individuals' worldviews. They see teaching abroad as beneficial for introducing students to different cultures from their own:

> an ideal method of engaging prospective teachers in social and professional encounters with students and teachers whose cultures are different from their own (2010:584).

But does this encounter help them to see their own worldviews more and aid dialogue or simply reinforce stereotypes? The goal of the experience is to build awareness but Karaman and Tochon (2010) recognise that it can be nothing more than a field trip for a course requirement: disillusionment can creep in and therefore the experience can be counterproductive. I would question if they were sufficiently prepared for 'culture shock' (Oberg, 1960)? Since Oberg's (1960) introduction of the term culture shock the phenomena has been widely recognised as individuals find themselves in unfamiliar social situations struggling with differing social norms.

> Culture shock 'can occur in any situation where an individual is forced to adjust to an unfamiliar social system where previous learning no longer applies' (Hofstede et al, 2002:22).

If an individual is unprepared for the challenges of working in an unfamiliar social system, difficulties can occur. This may be particularly problematic if they are unaware that their social system is not the only social system and that there exist a range of social systems, each with their own strengths and weaknesses. Karaman and Tochon (2010) stress the need for intercultural sensitivity. Without the student teachers having an understanding of their own social norms, being thrust into a different social situation can produce counter reactions as they struggle with difference. This is exactly what happens to their participant despite undertaking a 5Cs framework to assist their intercultural communication: the 5Cs framework covers communication, connections, comparisons, communities and culture. The course examined concepts of 'foreignness' and 'otherness' but did not specifically examine 'self'.

Through computer assisted discourse analysis, Karaman and Tochon (2010) analysed texts from their participant and approached all texts as representations of views that could reveal 'realities'. Their participant struggled with the predominantly patriarchal society and missed what she called 'ideal gender relations' (Karaman and Tochon, 2010:596). She listed incidents that

startled her, such as what she perceived to be disorganised teaching, unfair gender roles, intrusions on her individual space – 'disorienting dilemmas' (Merizow, 2000) - but had no way of dealing with them or of dealing with her response to them. In her self-reflection she considered that she had become more empathetic and aware of cultural differences and that the experience had shattered her idea of the 'exotic' (2010:597). However, from her reflections her empathy seems limited to those aspects of the culture that concur with her own worldviews.

Their work therefore demonstrates the danger in reflection without understanding, which they do acknowledge:

> While it is desirable to have participants evaluate their cultural understandings in comparisons with both home and host communities, without guidance and experience sharing, there is risk of the emergence of ethnocentric views (Karaman and Tochon, 2010:600).

Whilst Karaman and Tochon's (2010) work highlights the need for guidance for pre service teachers to enable them to communicate across cultures and to examine the truth claims of their own worldviews they stop short of suggesting how this can be achieved. The idea of experience sharing implies sharing with a more experienced other perhaps who can guide the participant to a greater depth of self-understanding or cultural understanding. However, despite interaction with her supervisor, their participant didn't change her view on the assessment of a lesson. Thus questioning the idea that interaction, or dialogue, with a more knowledgeable other might help her to challenge her own views. Indeed the challenges of the dialogic relationship were noted by Karaman and Tochon:

> whether two parties will enter into a dialogic relationship that leads to a reframing of their worldviews (eg theories of 'good teaching') is always uncertain (2010:602).

This illustrates that actually for reframing to occur there needs to be openness to the idea that an individual's worldviews constrain their concept of truth and therefore needs to be identified before meaningful dialogue can occur:

> Encounters with difference can evidently be enriching, but this is only possible when parties are mutually aware of the value of their differences during interaction with one another (2010:602).

2.17. Identifying Worldviews with experiences of cultural difference – urban field trip

Teaching practice in another country is not always a possibility and therefore perhaps experience of a differing worldview within the same country can assist with individual worldview identification? Lastrapes and Negishi (2011) investigated the impact that urban field trips had on student teachers' cultural consciousness and self-efficacy. Their primary concern was with their teaching of leaners from a diverse range of ethnic backgrounds. This was not concerning RE teaching but provides some insight into worldview consciousness. Lastrapes and Negishi (2011) stress the importance of analysing and understanding teachers existing and evolving beliefs:

> Concomitantly, existing and evolving beliefs, dispositions, prior experiences and attitudes of preservice teachers must be constantly examined and analysed (2011:37)

They cite a range of literature to support their view that life experience limited to monocultural areas will mean that teachers are not only unprepared but will have limited sensitivity in teaching pupils from ethnically diverse backgrounds: Garmon, 2005, Gay and Kirkland, 2003, Genro and Goodwin, 2005, Kyles and Olafson, 2008 and Ryan, 2006:

> Your life experience and personal background contributes in important ways to the kind of teacher you are…if your life history has been limited primarily to monocultural experiences, you may have a limited sensitivity for teaching students with culturally diverse backgrounds (Powell et al, 1996:4).

Lastrapes and Negishi (2011) call for initial teacher education to provide preservice teachers with opportunities to examine the strengths and limitations of personal experiences and the impact of beliefs and attitudes towards 'culturally different students'. Their call to examine life experiences is relevant

across all aspects of teaching. Indeed, Gay and Kirkland (2003) claim that developing a critically conscious perspective is crucial for education:

> Developing personal and professional critical consciousness about racial, cultural, and ethnic diversity should be a major component of preservice teacher education (2003:181).

But, how is this critical consciousness possible? It is suggested that this can be achieved by autobiographical and reflective writing (Kyles and Olafson, 2008, Lastrapes and Neigishi, 2011). However, as Korthagen and Wubbels (1995:53) point out, reflection can often be overwhelming and vague: 'too big, too vague and too general for everyday application'. Whilst not addressing this, Lastrapes and Negishi attempted to ward against another danger of reinforcing bias and prejudice by encouraging some participants to take on alternative perspectives. Yet again without careful input surely the danger of reinforcing own beliefs remain? How does taking on others' perspective help without any knowledge of others' lives and worldviews?

Various tools were employed by Lastrapes and Negishi (2011) to attempt to assess the participants intercultural awareness: an Inventory of Cross Cultural Sensitivity (ICCS, Cushner, 2006), a reflective journal blog and a culturally responsive teaching self-efficacy scale CRTSE (Siwatu, 2007). This produced reflection from the participants on their own assumptions:

> I now realise that I shouldn't make assumptions about people but rather think about why they act the way they do or are the way they are. I need to be more aware of what's going on with the students instead of just assuming everyone lives in situations such as my own (Lastrapes and Negishi, 2011:40).

This reflection certainly demonstrates that the participant had a desire to be more aware that pupils may well have different life experiences to the teacher. Additionally the connection is made between life experience and action. Although developing awareness, this does not recognise values of individual's worldviews but rather the possible rationale behind different behaviour. The preservice teachers are certainly recorded as being impacted by observing differing worldviews in the classroom and report increased feelings of self-

efficacy in teaching pupils from more diverse backgrounds. Lastrapes and Negishi (2011) claim that the preservice teachers have begun to develop perspective taking abilities beyond their own. However, they do point out that, despite this improvement only 25% of their participants were able to link their increased cultural awareness to issues of social justice and equitable education (2011:41) thus highlighting the limited extent of the impact of this experience.

They conclude that these are potentially transformational field experiences – yet caution is needed in insuring that preservice teachers recognise their own beliefs and possible bias. They call for future research to examine the progress of trainee teachers in terms of their cultural critical consciousness:

> Future research should focus on the development of preservice teachers' cultural critical consciousness and self-efficacy as they progress through the teacher education program (2011:42).

Their research demonstrates the need for this to occur and the lack of this model of training for preservice teachers at present. This research wishes to fill that gap and provide tools for preservice teachers and in service teachers.

2.18. Identifying Worldviews through reflective writing

Reflective writing has increased in popularity through the social sciences since the 1980s, as noted in Chapter One (Zeichner, 1987, Hoover, 1994, Stingu, 2012). Initial Teacher Education programmes involve a great deal of reflective writing. For example, Exeter University PGCE students are expected to produce two pieces of reflective writing every week of their school placement (GSE, 2016:27). Kyles and Olafson (2008) employed reflective writing to elicit teacher trainees' beliefs about diversity. They noted the influence of a teacher's personal experience, including sociocultural, economical and historical contexts, on their worldviews (2008:500). Their concern is specifically with the relationship between diversity and teachers' expectations rather than worldviews in general:

> A teacher's expectation for student learning are often based on her or his personal beliefs and values of traditional gender roles , cultural biases, stereotypes and educational experience with diverse learners thus

> expectations can become inequitable for students who are culturally different form the teacher (2008:503-504, Alderman, 1999; Pang and Sablan, 1998).

However, their work is useful for this research in that they acknowledge the challenges in examining beliefs which can be entrenched leading to misunderstanding of difference:

> They develop assumptions about the learning and thinking of others that fit their own. Even more problematic is the tendency to interpret differences in approaches or orientations to learning or schooling as indicators of limited cognitive ability or lack of motivation (Kyles and Olafson 2008:504, citing Feiman and Remillard, 1996:69).

Misunderstandings in terms of cognitive ability or lack of motivation are crucial in teaching and learning. Challenging these may enable teaching to be most effective. Despite acknowledging this, Kyles and Olafson (2008) still recommend the use of reflective narratives to uncover and articulate their beliefs. Are they able to insure that these do not merely reinforce personal beliefs? Their work with 14 female students and one male student, in the South West USA, involved a range of activities including a series of reflective response letters which included cultural autobiographies regarding their past experiences of diversity. This was a focused approach and attempted to uncover their worldviews only in regard to experiences of diversity. A significant development in employing reflective writing is that these letters were not written in isolation but rather were written in response to the letters of others in the research group and thus they attempted to assist each other in uncovering their beliefs in a written dialogue (2008:508). Yet they found that many students did not move beyond the simplest level of description. Not all '*successfully* moved beyond uncovering their beliefs to deconstructing or reconstructing their beliefs' yet the focus of the project was uncovering their beliefs. But here in their findings they demonstrate that their focus and success criteria was actually to enable students to 'move towards a deeper commitment to multicultural education' (2008:511). Obviously teacher expectations need to be high for all pupils regardless of ethnicity, race, gender etc but to change success criteria seems disingenuous - an attempt to exchange one entrenched worldview for

another more acceptable worldview? Their aim is to create teachers who have 'equitable and democratic classroom environment' (2008:515). It is unclear as to what they envision here as classrooms are not democratic spaces and nor can they be if one teacher is in charge of over 30 children. By equitable, are they referring to equality of access to learning, equality of teaching, in terms of input and resources, or equality of teacher's expectation? Any teacher knows that resources and teaching input time are not equally distributed between all members of their class but are often focused on those who need more assistance to succeed academically and socially.

The dialogue of letters does seem helpful in the process of identification of beliefs and seems more useful than simple individual reflective writing. The benefit of dialogic practice is one which will be employed in the CPD in which teachers and TAs can discuss together to facilitate individual worldview identification.

2.19. Identifying worldviews with questionnaires and vignettes

Another key researcher in this field is Schraw (2013:1-3), who has examined various attempts to measure epistemological and ontological beliefs in education. Whilst he provides no definition for worldviews he differentiates between epistemological worldviews, the theory of rationality and knowledge, and ontological worldviews, an individual's collective beliefs about nature and the reality of being. This seems an unnecessary delineation, if worldview is defined as the overriding framework which includes an individual's epistemological and ontological values. However, his examination of differing research tools and measurements to identify these worldviews provides assistance into the process of identification.

Questionnaires have been implemented by Schommer (1990), Schraw and Olafson (2002) and Stahl and Bromme (2007),[23] and have faced difficulties, not least of all beingthe broad range of numbers of factors of knowledge or constructs being assessed. Lack of agreement on what constituted knowledge

[23] Stahl and Bromme (2007) developed a questionnaire that focused on semantic differential, which they termed Connotative Aspects of Epistemological Beliefs (CAEB). In order to assess university students' epistemological beliefs, beyond the superficial, they employed adjective pairs such as dynamic-static and objective-subjective.

and beliefs led to the creation of differing factors and therefore made comparison between different research projects difficult (Schraw, 2012:4). In Hofer's (2001) work one of her factors was 'an attainment of truth' which she interpreted as deep knowledge. Yet how this was assessed and who decided the content of deep knowledge was unstated. Questionnaires do not seem to be the most effective way to measure vast concepts such as knowledge or epistemology.

Another research tool was the use of vignettes which Schraw and Olafson (2002) employ, building on Joram's (2007) initial work with pre-service and in-service teachers. Joram's two differing vignettes described the effect of research on classroom teaching: one supported existing classroom practice and one contradicted classroom practice. Thus he was, perhaps unknowingly, implementing measures in line with Merizow's (2000) 'disorienting dilemmas'. Schraw and Olafson (2002:13) used three vignettes with a realist, contextualist and relativist worldview of knowledge and teaching. They concluded from their data that teachers with long service were more likely to endorse a realist worldview and that worldviews may migrate over time from a contextualist to a realist position. Whether teachers are aware of this or have a rationale for this they do not discover. In my experience long serving teachers desire to develop students own understanding so that 'the knowledge is personally useful to them' (Schraw and Olafson's, 2012:6) is worn down by the pressures of exam results. The vignettes are also problematic in their oversimplification and lack of subject or age specific context. For example, a Primary school teacher may well hold a realist worldview in terms of aspects of primary mathematics, factual concepts that pupils need to learn such as addition and subtraction, but have a more contextual or relativist worldview in relation to pedagogy (Őzgün-Koca and Şen, 2006).

Furthermore Schraw writes about teachers with 'more sophisticated epistemological beliefs' and 'less sophisticated beliefs' (2012:5). His measure of 'sophistication' seems to be those who adhere to his own worldviews of student centred practises that emphasise critical reasoning (2012:5)[24]. A

[24] Stahl and Bromme employ the terms 'naïve' and 'sophisticated' to denote developments from an absolutist view of knowledge to a more relative and contextual one, which they assume occurs within the educational process: students views of knowledge develops 'from more

hierarchy of worldviews is evident from his comments. Yet his work has shed light on differing attempts to identify aspects of an individual's worldviews and the challenge this presents.

2.20. Worldviews and photography as an elicitation method

A further methodological tool that has been trialled in attempting to identify aspects of an individual's worldviews is the use of photographic images (Davis and Stockall, 2011). Building on Merizow's 'disorienting dilemmas' concept in transformative learning this examines whether perspectives could be challenged by photographic images, which may well reveal subconscious aspects of worldviews – values and norms. Davis and Stockall (2011) conducted research which aimed to uncover pre-service teacher beliefs about young children. They employed photo elicitation in in-depth interviews. They discovered that this method was useful in eliciting 'entrenched students' current beliefs about children rather than provoking doubt or reflective practice' and provided a richness of data but concluded that 'dialogue is not enough to actually induce change' (2011:192). However, this reveals that their primary goal was actually not uncovering beliefs but rather changing beliefs: revealing a sense of judgment as to which beliefs were acceptable for a pre-service teacher and which were not. They cite much of the current research on pre-service teacher beliefs as stable and impervious to change (Stockall and Davis, 2011:195, McIntyre and Kyle, 2006, Flores, 2005). They acknowledge that many of the pre-service teachers' beliefs about teaching were informed 'by their own personal experience' (2011:196) which leads to some students questioning the necessity of reflection:

> Some students reasoned 'that to reflect on the process of teaching is meaningless because they already know what they know' (2011:196).

Do they know what they know? Do they know why they know it? An interesting statement and one which surely demonstrates the importance of not relying purely on writing reflectively as the primary source of identifying worldviews and

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''naive'' views (e.g., knowledge is absolute; knowledge is an accumulation of facts) to more ''sophisticated'' beliefs (e.g., knowledge is relative and contextual; knowledge is a complex network)' (2007:773)

the need for finding alternative methods to elicit these firmly entrenched worldviews.

The theoretical framework for Stockall and Davis's (2011) work is provided by Blumer (1969), Penlington (2008) and Pierce (2011). Blumer's (1969) theory of symbolic interactionism highlights the interpretive process that occurs as individuals seek to make sense of the world. Meanings are open to a process of transformation through deconstruction and reconstruction. Penlington (2008) with 'practical reasoning' recommends teacher to teacher dialogue to generate 'otherness' through 'a self-perspective and an other-perspective' (Penlington, 2008:1307). Yet here I would contend that self-perspective needs identification and owning for dialogue to be most effective. Additionally, Pierce's triadic system of signs (representation, encoding and meaning, 2011:196) is employed in an attempt to uncover pre-service teachers' thinking. As they attempt to reveal the pre-service teachers' assumptions, Stockall and Davis (2011) do recognise the multiple lenses that the pre-service teachers wear: cultural media, own past experience with children and their own experience as a child. They found that the students 'appeared easily manipulated by the cultural icons of the western world' (2011:204) because of the response to the range of photographs of children playing and in family settings. This therefore reveals aspects of their own worldviews and the influences on them and hardly seems surprising. Surely it would be unusual if pre-service teachers, untrained in analysing visual images, reflected anything else.

Perhaps a more controversial image is needed to challenge those preconceptions and reveal hidden assumptions rather than have to work through Pierce's triadic system (2008). To see an image of the world – such as the Mercator map verses the Peters projection map, figure 8, challenges the

Western centric bias displayed in maps.

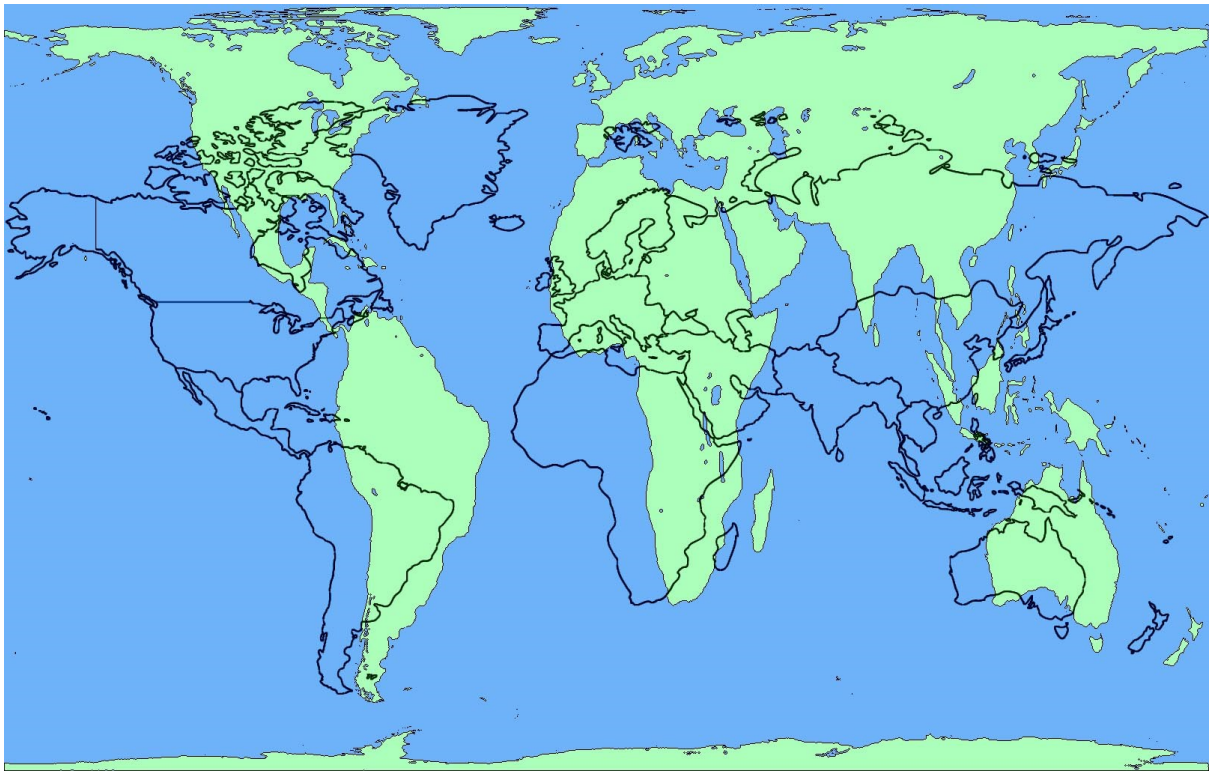


Figure 8. Peters' projection compared to Mercator. *(*Austin, 2013).

To use disorientating images might be a more effective way to facilitate self-identification of worldviews. The images chosen for the teachers' CPD session (Appendix 7) were chosen specifically for their ability to challenge assumptions and possible prejudice in an attempt to facilitate the excavation of aspects of the teachers' individual worldviews effectively. A benefit of employing photographic images is that there is less of an expected answer than for a questionnaire or vignette or written reflection – thus responses may be freer and may prove more authentic.

2.21 Conclusion

The literature implies that worldviews are formed through life experiences which are often buried deep within an individual's identity (Aerts et al, 2007, Hurd 2008 and Valk, 2009). Identification of these worldviews can be limited to superficial terms and subject to generalisations. Yet excavation of self, worldview consciousness, may be highly beneficial in the process of teaching and in the impact on pupils' learning (Steinberg et al, 1985 and Kyles and Olafson, 2008). Whilst the literature acknowledges this impact of teachers'

worldviews, although limited to investigation of teachers' knowledge or teachers' beliefs, on teaching and learning there is a lack of secure and robust strategies for worldview identification. To meet the challenge of worldview identification this research devised a Ricoeurian methodology to develop a range of tools to move beyond the simplistic – to enable teachers in dialogue with their peers to identify aspects of their individual worldviews through discussion of disorientating images (Stockall and Davis, 2011), or 'disorienting dilemmas' (Mezirow, 2000) and to reflect on their teaching, planning and evaluating of RE lessons. RE is a subject which is naturally suited to this discussion with the introduction of non-religious worldviews (DfE, 2004) and with the range of worldviews even within organised religions (Duderija, 2007).

Chapter 3: Methodology

3.1 Introduction

To enable teachers to become *worldview conscious* presents philosophical and methodological challenges: the multifaceted nature of the term, designing effective tools and making what is held subconsciously conscious. The multifaceted nature of worldviews creates a practicability challenge. Additionally, individual worldviews have strong ties to societally accepted norms, thus to differentiate out beliefs from societal norms can be problematic. Furthermore, there is a danger of a tick box mentality which loses the multidimensional nature of self. Attempting to catalogue the entirety of an individual's worldviews would indeed be a serious undertaking and impracticable. I concluded that focusing on identifying aspects of an individual's worldviews, in particular about what constitutes a good life, and the process of the evolution of those worldviews would be more beneficial in terms of equipping RE teachers. To understand this evolutionary process and the range of external factors may enable teachers to teach worldviews that are different from their own.

To meet these challenges I implemented a narrative approach in this research which assisted the process of making conscious what is unconscious, of articulating what is tacit. Ricoeur's work on identity and the hermeneutic spiral (1984, 85, 88) provided the dynamic necessary to understand the formation and evolution of vibrant, embodied worldviews. Finally, I employed the three stages of the hermeneutic spiral as a tool to begin to identify worldviews, to provide an experience of training on worldviews and to assist teachers to self-analyse the refiguration that occurs as they are hopefully equipped to reflexively examine themselves and their RE teaching.

3.2. The multifaceted nature of self

Identifying aspects of an individual's worldviews incurs challenges, not least of which is that the nature of self is **multifaceted,** as acknowledged in the literature review. Attempts to delineate between an individual's knowledge and

beliefs are problematic and although these may both be subsumed into an individual's worldviews this creates a wider and therefore even greater challenge to identify. As many individuals' views are subconsciously held a further challenge is how to **make conscious** that which is in the realm of the unconscious. These, together, lead to the final challenge of how to **design tools** to enable teachers to identify aspects of their own worldviews effectively.

I contend that Ricoeur's (1990) work on identity provides a helpful philosophical framework to understand the ***multifaceted nature of self***, both numerical and qualitative, and in understanding the actual process of the formation and evolution of self. Ricoeur (1992:172) additionally provides a focus for examination with his assertion that an individual's aim is to make the story of their lives a 'good' story. The definition of what constitutes a good story will be informed by the individual's worldviews. Examining their own definition of a 'good' life-story may enable them to probe further the origins and formation of their views and how others may hold different definitions. Employing Ricoeur's work on narrative (1984, 1985 & 1988) provides assistance in ***making conscious*** that which is unconsciously held. In the reading of their life narrative individuals may be able to develop greater self-understanding. Ricoeur's hermeneutic spiral (1991) provides guidance in ***designing tools*** for worldview identification. In acknowledging a three dimensional approach, Ricoeur demonstrates the potential and varied impact of life experience on individuals. Significantly, his identification of the need for a prefiguration stage – to assess the preconceived ideas which individuals bring to a text or experience – is crucial in designing tools which prevent reinforcement of bias or preconceived ideas but rather enable individuals to distance themselves and see aspects of their individual worldviews with greater clarity. Further assistance in this endeavour is provided by employing Mezirow's (2000) transformational learning through 'disorientating dilemmas' to reveal aspects of an individual's worldviews amidst contrast.

Whilst Ricoeur makes no reference to the language of 'worldviews' per se, that is, he does not use the phrase *vision du monde*, crucially he demonstrates links between life experiences, or narrative, and views, beliefs and behaviours held by individuals. The recognition of these factors, that influence and form individuals' worldviews, provides guidance in terms of practically identifying

aspects of these worldviews. This research was conducted in semi-structured interviews, after a CPD training session with individual teachers, which involved an archaeological and teleological investigation of self. Thematic analysis was employed to delve into the teachers' interviews for an examination of aspects of their individual worldviews. Thus this research married a Ricoeurian hermeneutical methodological approach, informed by Mezirow's transformational learning theory, together with thematic analysis to enable individual teachers to identify aspects of their own worldviews. Within this chapter it is necessary, in order to provide a rationale for the chosen methodology, to examine relevant literature surrounding hermeneutics, narrative and identification of self.

In employing the definition of worldviews as 'a frame of reference to make sense of the world' (Aerts et al, 2007), then naturally these include all aspects of self, such as what an individual believes to be knowledge, their beliefs about self, others and the world, their behaviours, their norms and their values. The broadness of this definition proves challenging but in no way negates the possibility of investigation. Self is at the centre of one's own worldviews. Analysis of an individual's worldviews involves, therefore, an understanding of self. Attempts have been made throughout history to identify self. Philosophical debates on self, have been reflected in approaches to identifying self in teacher education programmes: self-reflection, discourse or dialogic approaches and life story.

Understanding of the impact of self on the individual's teaching practice may be possible when attempts are made to understand the self. This self-understanding is not merely numerical or qualitative identity but needs a richer definition to glimpse the multifaceted nature of self. The problem is ***how*** to identify the non-numerical aspects of self. This is where Ricoeur's philosophical work may assist. Ricoeur (1992) propounded the idea of two aspects of identity using the Latin terms 'idem', sameness, and 'ipse', oneself as self-same or self-hood. 'Idem' identity includes the idea of the essential oneness of a person as well as a sense of numerical and qualitative identity. Whereas 'ipse' identity, or selfhood, incorporates the possibility of change of habits or traits that are recognised characteristics of an individual. This assists in understanding the multifaceted nature of self and the development and evolution of that self.

The passing of time threatens this sameness with natural changes due to growth and age. Indeed, Nicolet-Anderson concludes that 'time represents a threat for identity, for it brings with it the possibility of change' (2012:127). However, Ricoeur draws effectively on Kant's relation categories, which allow for the possibility of conceiving of change as happening to something which does not change (1992:117). Additionally, Ricoeur sees the overlap between idem and ipse identity as possible without one negating the other.

Ipse-identity can include change: habits that are acquired which become lasting dispositions or traits, which can become a recognised characteristic of an individual, one of the distinctive signs or acquired identifications. Identifications are associated 'with values, norms, ideals, models and heroes, in which the person or community recognises itself' (Ricoeur, 1992:122). The question of personal identity is for Ricoeur tied to that of temporality and in 'the dialectic of idem-identity and ipse-identity …is the reflexive character of the self' (1992:18). Identification of aspects of this reflexive character of self is what this research aims to realise.

As previously acknowledged Ricoeur does not employ the term worldview but acknowledges the depth and breadth of character analysis and the impact of values and beliefs both on individuals and communities. Ipse-identity for him contains the sense of free will and choice, but he does not question the extent of this free will. Is the individual actually free to choose? For if choices are informed by societal norms or community norms and expectations, how free is the individual to choose contrary to these norms?

3.2.a. The formation, reinforcement and evolution of community worldviews

In examination of the formation of community worldviews, and these societal or community norms, assistance is provided in examining the process of self-formation and self-identification. The role of culture, society, time and context are recognised as influencing individuals by many in interdisciplinary studies such as politics, psychology and education (Bonfenbreener, 1998, Atkins, 2004). The influence of external factors on an individual has been identified and examined by Bronfenbrenner (1998) with his ecological systems theory. Within

his theory the focus is less on the individual learner and more on 'goodness of fit' between the learner and the learning environment. Whilst Bronfenbrenner's theory has been applied to explain parental impact on pupils with SEN (Russell, 2003, and Lindsay and Dockrell, 2004), his ecological systems theory recognises a range of external influences on any individual. At the Microsystem level this includes family, school, peers etc. The Exosystem includes influence of neighbours, social welfare, legal systems etc. The Macrosystem acknowledges the impact of attitudes and ideologies of the culture. Additionally, the Chronosystem allows for change over time (Figure 9).

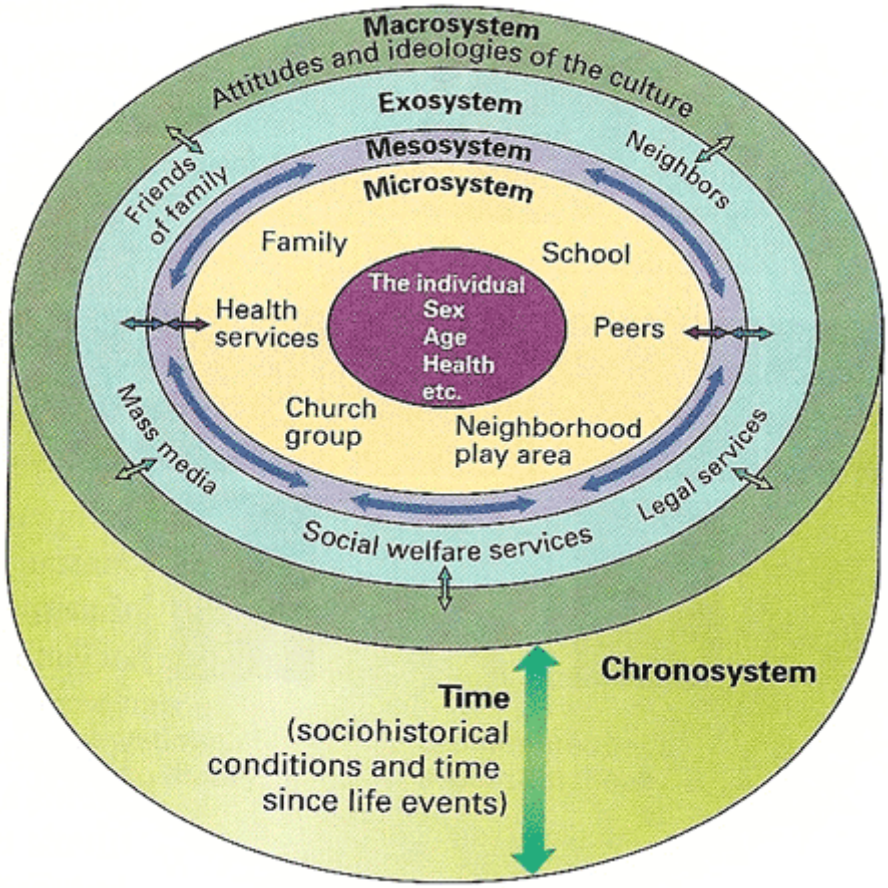


Figure 9. Bronfenbrenner's ecological systems theory (after Berk, 2000)

Bronfenbrenner's theory assists with the understanding of various external factors on an individual and the passing of time. Whilst he does not employ the term worldviews he demonstrates the possible impact of these external factors on individuals. I contend that these external factors act as forces which contribute to form individuals' worldviews. These inform the individual's views on self, others in their immediate microsystem, others in larger more distant exosystem and societal attitudes in macrosystems.

Additionally, the impact of context on the development of self has been recognised by Atkins in her work on the link between ethical subjectivity and narrative identity:

> as living self-reflective beings we are subject to the mediating effects of biology, society, culture and time (2004:343).

She would concur with Ricoeur that to understand or define 'self' one must understand the society, culture and time in which the individual is immersed. As the society, culture and time changes, so too does the possibility of change for the individual.

The process of the evolution of a community's worldviews can be expressed in simple diagrammatic form, see figure 10. Life experience, history and stories inform the development of the worldviews of a community. These are expressed in the justice system, education provision (and curriculum) and the stories which the community continues to tell, which all reinforce the community's worldviews. The process is therefore cyclical and narrative plays a key role in the maintenance of community worldviews. However, external force can impact the process and produce change: invasion by an external force, economic hardship, exposure to other worldviews, civil war, famine or an epidemic may impact the community's worldviews which in turn may change the justice system, education system or curriculum, and the narratives that the community continues to choose to tell. For example, evidence of the direct impact of war on education systems are found in the attempts at, and challenges of, denationalising Croatian history teaching and textbooks (Baranovic et al, 2007 and Berger, 2012).

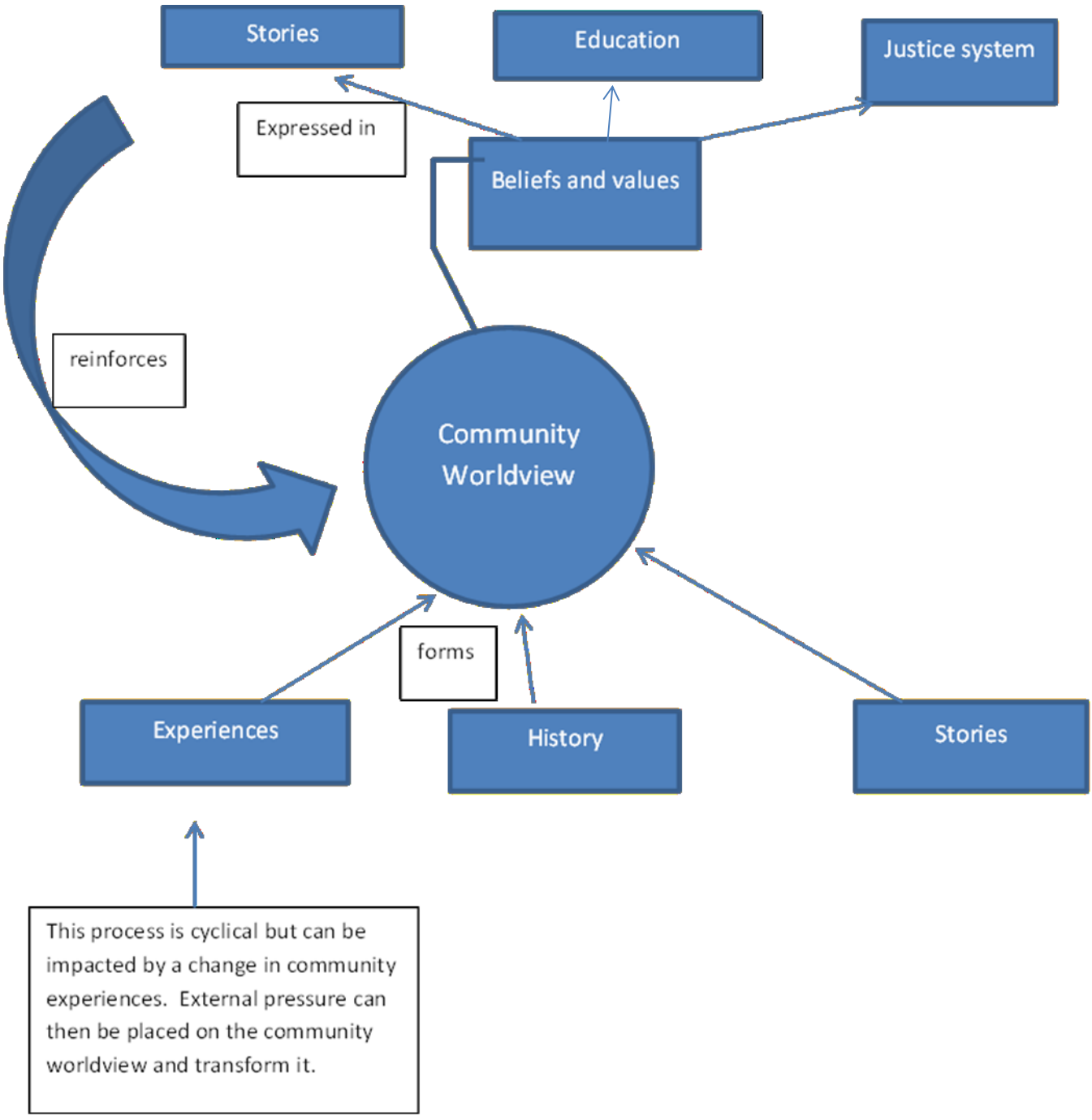


Figure 10. A suggested model of worldview formation and evolution

3.2.b. The move from community to individual worldview formation

I contend that this process of worldview development is reflected on a micro level in the formation and evolution of an individual's worldviews, figure 10. Their life experiences, the stories they have been told and the history of their communities has informed their worldviews. These in turn are reinforced by the stories they tell, the education and legal system to which they submit and the

beliefs that they hold dear. This cyclical process can be impacted by external forces such as life experience of moving, encountering other worldviews or fleeing civil unrest. The role of narrative in the multifaceted nature and development of community and self is noted by Vanhoozer in his discussion of Ricoeur's work:

> Narratives create and display the myriad ways that we can live. Moreover the possibilities that narratives display are not only possibilities for the individual, but for whole societies or communities as well. It is through stories and histories that we discover what we can do individually and corporately (1990:86/87).

Indeed, the role of narrative in the creation and evolution of identity is recognised by psychologists, such as Bruner, who sees the evolution of self reflected in narrative:

> It is through narrative that we create and recreate selfhood, that self is a product of our telling and not some essence to be delved for in the recesses of subjectivity (2002:13).

Community worldviews have been impacted by external influences and factors, such as globalisation, which have led to the fragmentation of community and an increase in individual, rather than corporate or community, narratives. Riessman, in recommending the implementation of narrative methods for the human sciences, notes that the 'disintegration of master narratives' (2008:17), with uncertainty and unrest in the world, has led to an increase in prominence of the individual's narrative 'as people make sense of experience, claim identities…by telling and writing their stories' (2001:699-700). This deems fixed compartmentalised worldviews as less relevant. The disintegration of these master narratives has led to a rise in individuals creating, albeit subconsciously, bespoke, individual, embodied worldviews. An individual's attempt to make sense of the world in real life situations - an embodied worldview, the lived essence of self, is a living organism adapting to the challenges and experiences the individual faces and evolves accordingly.

The broad definition of worldviews is therefore less problematic as the focus centres on the evolutionary process of worldviews rather than a catalogue of ever changing views. For teachers to glimpse their tapestry of interwoven life experiences and influences, which continually develop, may enable them to understand themselves better and the influence these have over their teaching practice. This is perhaps more useful than a catalogued list of views which is liable to change with future experiences.

3.3 Making conscious that which is unconscious

Attempts to identify self and make known what is unconscious have been made throughout history. Through an examination of pre-existing alternative approaches to identify self, and their limitations, I aim to demonstrate how Ricoeur's work can build on their foundations, address any limitations and provide an effective methodology for this research.

3.3.a. Self-reflection and self-understanding

The quest for self-understanding has preoccupied much European philosophical debate since the rise of ethical, moral and political individualism promoted by the age of enlightenment. The battle to identify the 'cogito' in Descartes (1644) rationalistic 'cogito ergo sum', 'I think, therefore I am', include Kant's (1781) rejection of the possibility of empirical knowledge of the 'I' but rather reference to the 'transcendental apperception', which can be known by categories of understanding, Sartre's (1957) existentialist focus, Heidegger's (1927) focus on 'dasein', social being, and Husserl's (1931) phenomenological focus on the transcendental ego. An inherent problem for self-understanding, to understand existence, is that of producing a rather patent self-interpretation. The key question that arises is how can an individual reflect on their own entity without merely producing limited and presumptive pictures?

Self-knowledge is a dialogue of the soul with itself (soul here used as self-entity rather than referring to a spiritual soul). Thus self-reflection may well merely reinforce bias or prejudice or preconceptions. Indeed, Korthagen and Wubbels (1995) in their studies with trainee teachers noted that self-reflection was often

'too big and too vague' and Joram (2007) noted the danger of over simplification in the self-reflections of trainee teachers.

3.3.b. The role of others in self-understanding

Assistance in the quest to understand self has led other philosophers, such as Hegel, to investigate the significant role of others in the process of self-understanding. Indeed, Hegel (1807) stressed the importance of others in any serious quest for self-understanding or self-knowledge. This has been reflected in the research into the role of discourse in teaching and teacher education (Johnson & Johnson, 2000; Gillies & Ashman, 2003). Whilst this has proved beneficial (Mercer et al, 2004, Baines et al, 2009, Newman, 2017) in terms of conceptual development and behaviour (Baines et al, 2009) yet problems remain in terms of 'othering': how can individuals understand others if they don't understand themselves? Miscommunication may well occur or bias and preconceived notions be reinforced rather than challenged. For example, when discussing driving a car assumptions may be made such as all drivers having the same experience or frame of reference to inform their views of driving. My first car, a metro, gave off black smoke and shook when I drove above 60 and my next car, a Hillman Imp, needed a brick under the bonnet to insure that the car didn't get blown off the road. In discussing driving the images and emotions that appear in my mind when employing those words may well be very different from others in the group. I might assume that all drivers experience these situations and I could never understand why and how someone could enjoy driving. However, having the opportunity to drive an automatic E class Mercedes recently, I saw that there may be pleasure, comfort and a sense of security in driving. In the group I may well have been judged to be a terrified female driver rather than have my previous experiences acknowledged. In discourse with others we cannot assume similarities of experience or even of the definitions of language used. Misunderstandings and miscommunication may arise through failing to move beyond the superficial.

3.3.c. Language and self-understanding

However, this does not negate the fact that aspects of the self may well be revealed in relation to others in which case communication would play a key

role. The language that is used may well be an expression of aspects of an individual's worldviews. Indeed, Hegel refers to the role language plays in expressing the 'inward externality' of self (1807:note1:221). Language may provide a voice for inward, unconscious thought, or worldviews. Whilst Hegel himself never produced a coherent 'philosophy of language' he did refer in various works to the role that language plays in expressing self (1807, 1812, 1816). Hermeneutics, as the interpretation of textual language may therefore assist in the process of understanding self. Distinctions remain between system and discourse, the internal dialectic between event and meaning and the difference between the objective and subjective meaning of language. Yet these, rather than negating the usefulness of a hermeneutical approach, highlight the benefits of such an approach for a task with such a multifaceted nature. For example, choice of language may well reveal aspects of self and therefore aid individual's self-understanding. However, limitations remain in terms of reinforcement of bias or preconceptions or prejudice. Dialogic approaches to teaching and teacher education have become increasingly popular (Mercer et al, 2004, Baines et al, 2009, Newman, 2017) yet language, whilst a useful indicator, remains a limited revelation of self and does not preclude against reinforcement of bias or preconceptions.

3.3.d. Life story and self-understanding

Retelling an individual's life story may be more effective in revealing aspects of teachers' individual worldviews through **what** is retold, through what is left unsaid and through **how** it is retold. For the purposes of this research Ricoeur's main hypothesis is instructive:

> The hypothesis that the narrative identity, of a person or of a community, would be the place (locus) where one might expect to locate the intersection of history and fiction (1988:246).

In order to pursue self-understanding Ricoeur suggests an examination of narrative:

> Self-understanding is an interpretation; interpretation of the self in turn, finds in narrative….a privileged form of mediation; the latter borrows from history as well as from fiction, making a life story a fictional history or, if one prefers, a historical fiction (1992:114).

The intersection between 'life story' and 'life history' as Sikes and Everington (2001) might propose, or the intersection between historical events and the stories told of them afterwards. The stories may be told from a specific worldview and in order to reinforce that worldview. The stories may consciously or unconsciously reinforce community and/or individual values, beliefs or norms. The choice of subject may depend on the audience or the response sought by the narrator. For example, I may retell the story of moving from Ethiopia as a bilingual child to justify to some extent my role, as a Race Equality Officer, to an audience of students from BME backgrounds whilst my ethnicity is white British. Or I may retell the story of teaching in Primary, Secondary and Adult education for the last 27 years in order to support my role as a teacher educator to an audience of new trainees or when meeting staff in our partner schools. Or I may choose not to retell the story of contracting a chronic illness in India to a medically uneducated audience, due to previous negative responses. However, I might chose to retell the story of my husband having a stroke at the age of 42 to explain to a dinner guest why he has no recollection of having dinner at her house recently. Consideration of the crucial reality of the ethical background of the narrator (Dowling, 2011) may well aid understanding of aspects of their worldviews. Dowling summarises that, for Ricoeur,

> The narrator who gazes back on events as a 'totum simul' is also 'someone dwelling within a structure of values and beliefs that necessarily entail ethical judgement' (2011:12).

An individual who is conscious of the ethical judgements that they are making and the structure of their values and beliefs is someone who is conscious of aspects of their worldviews. The process of making this consciousness possible is crucial for the purposes of this research: how can teachers realise this consciousness?

Aspects of teachers' worldviews may be held tacitly (Elbaz, 1983) in holistic, often narrative forms. This suggests that listening to and reading the narratives of teachers may enable the researcher and teachers to recognise the different life events and cultural influences that the teacher has experienced. These may well have been unconscious and unidentified but may have been impacting their teaching practice. Thus narrative can be a means of making conscious what has previously been unconscious. Therefore the benefit of a narrative approach for this research would be the assistance this could bring in obtaining information that teachers themselves are perhaps unaware of: developing consciousness of aspects of their worldviews.

Indeed, in Bell's investigation into the place of narrative research in TESOL she acknowledged that people make sense of their lives according to the narratives available to them, that stories are constantly being restructured in the light of new events, and that stories do not exist in a vacuum but are *shaped by lifelong personal and community narratives* (2002:208). The added italics emphasise the crucial aspect for this research: the recognition that life long experience and community narratives are crucial aspects of worldviews. The connection between them has been noted and examined and if as Bell concludes 'Teachers' narratives shape and inform their practice' a clear examination into these narratives should inform on practice.

There is a precedent for this approach in recent research into the professional identity of teachers which includes investigation into their narratives (Connelly & Clandinin, 1999, Korthagen, 2004) alongside their professional lives (Zecihner & Liston, 1996, Beauchamp & Thomas, 2009, 2011). Indeed, narrative investigation is already valued and employed by researchers involved in teacher training. For example, in order to make teachers aware of their professional identities Clandinin (1992) and McLean (1999) have both used the exchange of stories. Additionally, a scheme of narrative inquiry is utilised by Pope and Denicolo (2001) called 'the river of experience' employed as a metaphor for teachers' experience. Through these tools teachers can chart what Pinar (1986) terms their 'Architecture of Self', enabling them to perceive influences throughout their life on their identity. This 'architecture of self' is needed in this research: to enable teachers to become conscious of previously unconscious influences and experiences that have formed their structure of self.

Similarly, Korthagen, on the teacher trainer programmes at Utrecht University, employs a life path where students draw a time line and indicate important events and persons that were, or still are, influential in their development as teachers. Students are asked to reflect on positive and negative role models. This process has been identified as helping them in 'making implicit influences explicit' (Korthagen, 2004:84) much as this research aims to make conscious the often unconsciously held worldviews of teachers. This 'life path' could be adapted to include attitude towards a subject as well as to teaching itself. Korthagen perceives self-knowledge as crucial in developing professionalism in teaching. Whilst setting a precedent for the effectiveness of a narrative approach Korthagen, Pope and Denicolo's primary concern is the development of the teachers' professional identity. Whilst useful in terms of developing teacher professional identity this approach is in danger of compartmentalisation of the self and thus possibly negating the fact that the entirety of the self impacts on teaching, not merely that which is assigned to the 'professional' self.

Additionally, both methods have aided trainee teachers in their self-understanding, yet the linear nature of the 'river of experience' (Pope and Denicolo, 2001) and life path (Korthagen, 2004) may be restrictive in delving into identity formation. Whereas a variable depth helix, based on Ricoeur's hermeneutic spiral, may well account for varying degrees of influence on identity formation, the cyclical nature of life experience, the process of refiguration of an individual's worldviews and thus provide for a richer excavation of self.

3.4. Self–understanding through Ricoeur's hermeneutic spiral

In the quest of making conscious that which is unconsciously held I contend that Ricoeur's hermeneutic spiral (1991) provides a suitable methodological partner for this research. Most significant is his assertion that to 'describe, narrate, prescribe' (1992:114) is a formula for human action. Therefore for an individual to understand why they act in certain ways, or teach in certain ways, they need a description of the narration of their life before the action. Although, Ricoeur (1992) demonstrates that selfhood cannot be **reduced** to a form of narrative identity I contend that selfhood can be ***recognised*** by narrative. Thus narrative

identity provides a methodology for identification of aspects of self, or worldviews.

The hermeneutic spiral deals with the interaction of an individual with a text and the possible refiguration that occurs. Ricoeur has adapted this to life experience and the possible refiguration of an individual due to their life experience. The process of the hermeneutic circle notes the preconceived ideas an individual brings to a text or life experience, the interaction with the text or life experience and the possible refiguration of an individual's worldviews due to this process. This naturally fits with an endeavour to understand the development of an individual's worldviews, particularly as this process acknowledges the refiguration of an individual's worldviews.

3.4.a. The hermeneutic circle

The hermeneutic circle is a tool by which the process of interaction or intersection between text and history can be understood. This is demonstrated in that written words have meaning because they are reflective of life, and life gains meaning through its ability to be represented in written words (Simms, 2003: 1). The meaning of a text may be found within its original historical, cultural and literary context. The term was employed by Heidegger (1927) who transformed the discipline of hermeneutics from a basic matter of understanding linguistic communication, or even providing a methodological basis for the human sciences, to a focus on ontology. The most fundamental conditions of humans in the world concerns hermeneutics, or so Heidegger claims. The hermeneutic circle, for Heidegger, refers to the interaction between individuals' self-understanding and their understanding of the world. Ricoeur develops Heidegger's thinking and claims that self-understanding is directly related to narrative: 'to understand is to understand oneself in front of the text' (1991:88).

To read then is to do hermeneutics, and to do hermeneutics is to understand ourselves – to understand, among other things, that our being is such that it can only be fulfilled by doing hermeneutics (Simms, 2003:42). Thus to make conscious that which is unconsciously held individuals can engage in hermeneutical processes.

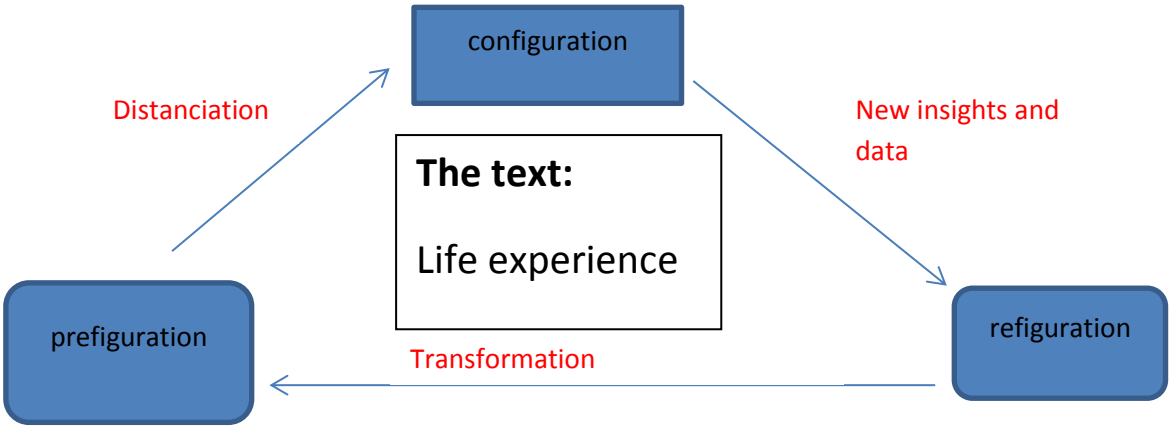


Figure 11. The hermeneutic spiral, diagram adapted from web image (Boje, 2011)

The hermeneutic circle, shown in figure 11, is displayed in Ricoeur's theory on Mimesis: Mimesis 1, prefiguration, semantic understanding, from our preconceived beliefs and experiences, Mimesis 2, configuration, symbolic understanding which mediates with Mimesis 3, refiguration, temporal understanding which has the capacity to impact our views (Dowling, 2011:15). This circle is developed further by Ricoeur into a spiral: each time the circle is turned, the same point is passed at a higher level, and so the grand hermeneutical project of reaching human understanding through self-understanding attains even greater heights (Simms, 2003:80).

> I would rather speak of an endless spiral that would carry the meditation past the same point a number of times but at different altitudes (Ricoeur, 1984:72).

The move from text to real life action made possible for Ricoeur the transfer of his thinking to the social sciences (1981:15-16). Figure 12 aims to demonstrate the process in diagrammatic form. It is within the hermeneutic spiral that the dynamic for worldview can be most easily observed. Thus the importance for this research is Ricoeur's assertions that as individuals interact with a text/experience so they are transformed as they refigure their understanding in a reflexive way.

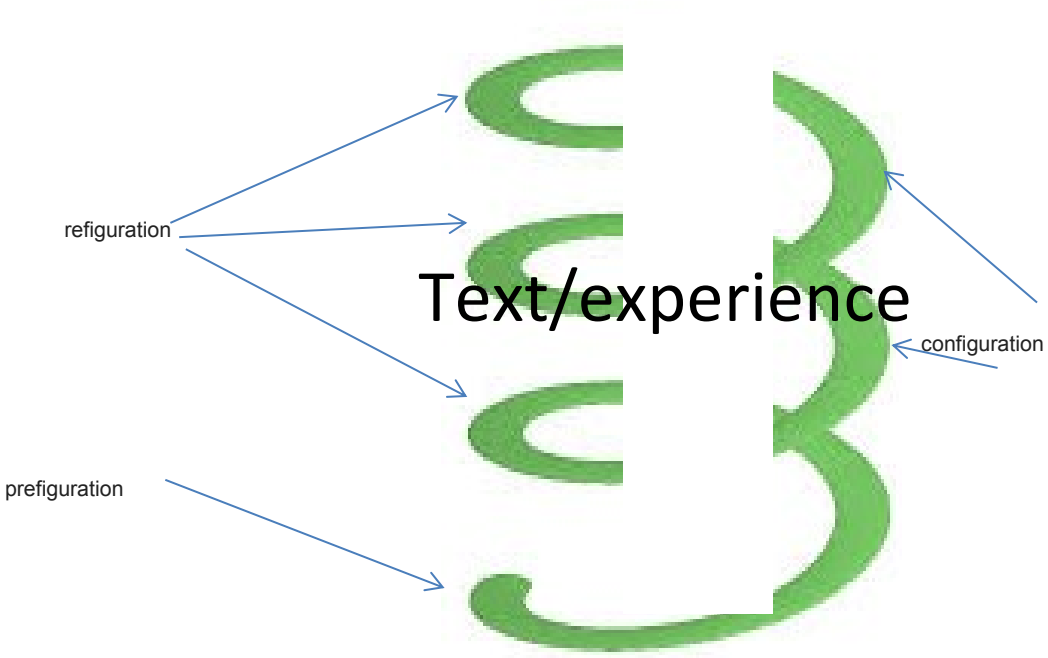


Figure 12. The hermeneutic spiral

3.4.b. Distanciation

The extent of transformation or refiguration that occurs is impacted, Ricoeur maintains, by distanciation. Distanciation is a process by which the reader identifies and attempts to leave to one side their own preconceived ideas to create an emotional or mental distance between themselves and the text/experience. The reader attains self-understanding by appropriating the work, which they can do through the distanciating effect of writing that has divorced the work from the author's intention (Simms, 2003:41).

The challenge of reinforcing bias or preconceived ideas is addressed directly by Ricoeur's work: providing a further dimension in the quest to understand self as he acknowledges the hermeneutical focus on investigating the 'preunderstanding' of the individual author and reader. This aids in addressing the dilemmas of unconscious bias. The somewhat limited two dimensional pictures of self, often produced by self-reflection or discourse, may be replaced with a three dimensional evolving spiral of self-revelation. Thus for an individual to develop greater self-understanding the implication is that they can achieve

this through the reading of their life story. In which case this is an ideal methodological partner for this research.

However, adapting hermeneutical techniques and approaches onto a more anthropological study requires caution. Literary text is controlled by the author and creative imagination provides an opportunity for a plethora of experiences which may be inaccessible or inadvisable in life. Questions exist in terms of Ricoeur's leap from metaphor to narrative and the implementation of literary hermeneutical skills onto life (Vanhoozer, 1990). Yet, the concept of distanciation, which Ricoeur proposes for hermeneutics, applies equally well to text as to life narrative.

> The concept of distanciation is the dialectical counterpart of the notion of belonging, in the sense that we belong to a historical tradition through relation of distance which oscillates between remoteness and proximity to interpret is to render near what is far (temporally, geographically, culturally and spiritually) (1986:32).

To acknowledge the historic, geographic, temporal, cultural and spiritual influences on self may therefore enable an individual to see themselves in greater depth, as suggested in figure 12. To adopt this critical approach, although never total, may enable individuals to reach a greater depth of self-understanding.

Ricoeur notes the human dialectic between free will and necessity, between choice of action (voluntary) and being subject to things beyond the individual's control (involuntary). The dialectic develops in the negotiation between the two. However, worldviews may limit choice as cultural norms and societal expectations may prove too dominant for individuals to reject. Thus this is not involuntary in that individuals could choose to act in another way but they choose not to because of their beliefs and views. Choice may well be dictated to or restricted by culture whether this is conscious or not. Lowe points out that many choices are made by predetermined assumptions or values.

> Our very sense of the world is governed by unexamined assumptions, compulsive tendencies to pigeonhole of which we are often unaware (1986:xiv).

These assumptions may lead to pigeonholing and restrictions on choices and therefore limit personal freedom, possibly unconsciously. Individuals may well discover themselves to be making choices within a predetermined set of values and beliefs: to be 'someone dwelling within a structure of values and beliefs that necessarily entail judgment' (Dowling, 2011:12). Therefore Ricoeur concludes that for individuals to gain the ability to distance themselves critically from their traditions or accepted modes of reasoning and behaviour facilitates deeper understanding of the 'good' life. Simms, in his analysis of the work of Ricoeur, acknowledges that: 'Our ethical aim is, according to Ricoeur, to make the story of our lives a good story' (2003:1).

Thus Ricoeur's work has come full circle from explaining the need for an individual's awareness of their own worldviews (values and beliefs), to enable individuals to distance themselves critically from that, through the hermeneutic circle of life experience that has produced and is continually reforming their worldview with its values and beliefs so that individuals may 'know' and lead a 'good' life. Those goals are themselves loaded with value judgements, but for the purposes of this research the hermeneutic spiral may provide a means to identify aspects of an individual's worldviews. Additionally, a focus on the individual's definition of a 'good life' may prove informative. This definition, particularly whilst unrecognised, may well adversely affect their RE teaching where they may well face differing definitions of a 'good' life.

3.5. Designing tools to identify aspects of individuals' worldviews

To enable teachers to identify their definition of a 'good life' is an appropriate focus for this project. Observing the process of formation and evolution of this view of what is 'good' is an aspect of worldview development: what an individual values and believes to be good, particularly in their perceptions of what is 'good' in religion(s). This in turn informs the designing of tools for this research. I began this research viewing the process of formation as key which meant that the focus was less on one or two individual and specified aspects of worldviews

but rather on the existence of individually held worldviews and the process of their evolution: to develop *worldview consciousness*. Whilst open to accusations of being too generic I reasoned that to restrict this research to one or two specified areas of worldviews would limit the application and effectiveness of this research and the tools developed from it. Firstly, these areas will have been prescribed by the researcher and may well not be the most significant in terms of impact on individual teachers' RE practice. Secondly, to design tools which aid identification of any aspect of an individual's worldviews demonstrates the existence of such worldviews and additionally assists in challenging the existence of only one norm. Thirdly, the moment of realisation of this may aid teachers' understanding of why others may have different, yet authentic, worldviews. Lastly, examination of any aspect of their worldviews will enable teachers to see the process of worldview formation and evolution regardless of which aspects they have identified. This provides them with understanding necessary to aid their further self-examination and assists them in teaching other worldviews from their own and enables them to teach pupils this same process to develop within them greater empathy for others. Yet during this process I focused on definitions of the 'good life', both subconscious, in the underlying value judgements made by teachers about worldviews, and conscious, in their owned worldviews.

In order to uncover aspects of individuals' worldviews and their definitions of a 'good life' the hermeneutic spiral will be implemented to inform the development of tools to assess at each stage the preconceived ideas of the teacher, prefiguration, the process of assessing worldviews, configuration and then the assessment post CPD training of their worldviews, refiguration. This research will engage with the hermeneutic circle in a spiral nature, in terms of the circular process which doesn't return the teacher to the same place but moves them forward over time in their professional development in the form of a variable depth helix. The depth of the arch of each loop in the spiral is not predetermined and may change with each interaction that the teacher encounters. Some which are more impactful than others will have deeper loops reflecting their greater impact on the individual. As worldviews are impacted, evolving and developing due to life experience and narrative, this reflects the process defined in the hermeneutic spiral.

To avoid a fatalistic approach to the study of self through life story it is necessary to engage with an 'archaeology of the self' (1970:419) and a 'teleology of self'. An 'archaeology of self' holds that the process of analysing individuals can reveal what is held subconsciously due to past experiences and can be entered into to identify these values, norms and experiences. Ricoeur formed the concept of the 'archaeology of self' in response to Freud's work:'in order to understand myself in reading Freud' (1970:419).

An 'archaeology of self' is the concept that analyzing individuals can reveal what is held unconsciously due to pastcomplementa experiences. This Ricoeur acknowledges reveals much of the identity of self but he progresses from that in acknowledging the role of teleology: that an individual doesn't have to be a captive of their past but can have a new goal for their lives that enables them to choose the impact they allow their past to have on their future hopes and dreams. 'Man is the sole being at the mercy of childhood; he is a creature constantly dragged backward by his childhood.' (Ricoeur, 1970:468). Whereas Freud's work can be seen as endorsing a fatalism, for Ricoeur the past can be held in check by the hopes of the future. Greater self-understanding may occur with the dialogue between the archaeology of the self and teleology of the self (1970:525). This project will explore the dialogue between individuals' past and their values and future hopes in a bid to identify aspects of their worldviews. For example:

> *My primary schoolteacher made assumptions about my ability without any recognition of my life experience and the challenges these may have caused. When during the year I suddenly made progress with my reading she refused to believe that I had read a whole book of historical fiction in one evening insisting instead that I keep the book for a week to read it 'properly'. Her negative report on my ability placed me in the lower band at secondary school which, although rectified after just one term, negatively impacted my relationships at school. I had a choice to believe her assumptions of my ability and resign myself to low academic achievement or to persevere and see what I could achieve. I determined to become a teacher and insure that I would be a teacher who*

encouraged my pupils and enabled them to flourish to their full academic potential.

Thus my teleology of self, to ensure pupils were encouraged, transformed my negative past experiences, of teacher's low expectations.

Further employing a 'hermeneutics of suspicion' (Ricoeur, 1970) may assist in delineating aspects of an individual's worldview such as between 'organised' worldviews and religious faith: in attempting reading with critical openness to illuminate the unconscious bias of the reader and author.

3.6. The method of data collection

For this research an interview was conducted including narration of the individual teacher's life stories. These narrations were informed by pre session activities that delved into the teachers past experience of RE as a pupil, student and teacher as well as any personal experience of religious communities (figure 13). This narration was needed to attempt to see the influences that had contributed to the creation of their individual worldviews: an 'archaeology of the self' (Ricoeur, 1970:419). The interviews probed into the teachers' archaeology of self and their values and future hopes, their views of a 'good' life, in a bid to reveal aspects of their worldviews, their 'Ipse' identity. Ricoeur acknowledges the difficulties with revealing the unconscious aspects of self which is at the mercy of interpretation and influence of another with their own subjectivity (1970:437). In the process of interviewing and analysing the data I became aware of the impact of my own worldviews on the data I examined (discussed in chapter 4).

I reasoned that in attempting to develop reflexivity for RE teachers the implementation of the hermeneutic spiral may be a useful tool. It illustrates the process that occurs within teachers as they come to teach RE: the identification of preconceived ideas of the teacher (*worldview consciousness*), the interaction with the text or experience and then perceiving whether any impact has occurred. Therefore this project will employ Ricoeur's (1984:72) hermeneutic

spiral with the three stages of Mimesis as part of the methodology for the research with

- a prefiguration stage, assessing the individual's own assumptions and preconceived ideas;
- configuration, where individuals are exposed to worldview definitions and identification tools in a training session;
- refiguration, where the individuals will evaluate their understanding, empathy, and confidence in communicating and interacting with those with worldviews different from their own.

This hermeneutic spiral will be continued with semi-structured interviews, including narration of their life stories, to aid individuals to identify their own worldviews. In Ricoeur's (1992) terms to see beyond their 'idem', quantitative nature of their identity, towards their 'ipse' identity, evolving nature of self, and to ascertain whether this has impacted their ability to understand, communicate and interact with those with different worldviews from their own.

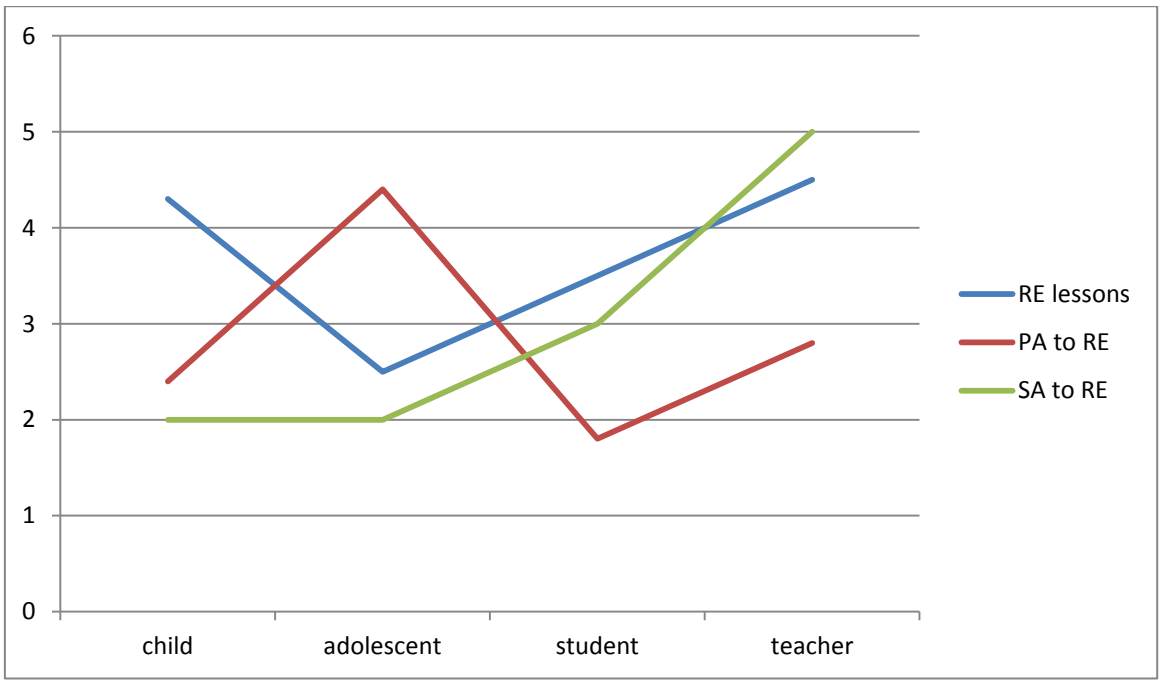
The process of distanciation enables teachers to be aware of 'self' when teaching RE, a key component in reflexivity.

3.7. Prefiguration

A questionnaire (Appendix 2) was emailed to all the teachers querying the their own and their communities' attitude to RE at key time periods in their lives: primary school, secondary school, university and teaching experience. Key time periods were chosen in order to focus the teachers' minds clearly. This is in line with Riessman's (2008) recommendation of the use of time grids for narrative research and Elliot's affirmation of the effectiveness in identifying specific time periods: 'respondents are likely to find it easier to talk about specific times and places rather than being asked about a wide time variety' (2005:31). Therefore this research chose to focus on four specific time periods to aid participants' memory and focus: to engage with an archaeology of the self. The questionnaire will contain closed questions and have space with prompt questions to write a narrative for each time period (appendix 2). The results from the closed questions, employing a Likert scale, will be placed on a chart displaying their life journey in relation to RE, see figure 13, for the

teachers to examine in the CPD sessions. These, alongside the open ended responses, will be employed to elicit narrative for use in the training session and interviews. The focus will not be on how the narrative is structured but rather on what is told. These short bounded accounts will be examined in relation to the teaching of RE, including community and individual attitudes to the subject. As with most thematic narrative analysis prior theory will play a critical role (Riessman, 2008:73). For this research the prior theory of the evolution of worldviews and the impact of community worldviews on individuals will serve as a resource for interpretation of these written narratives.

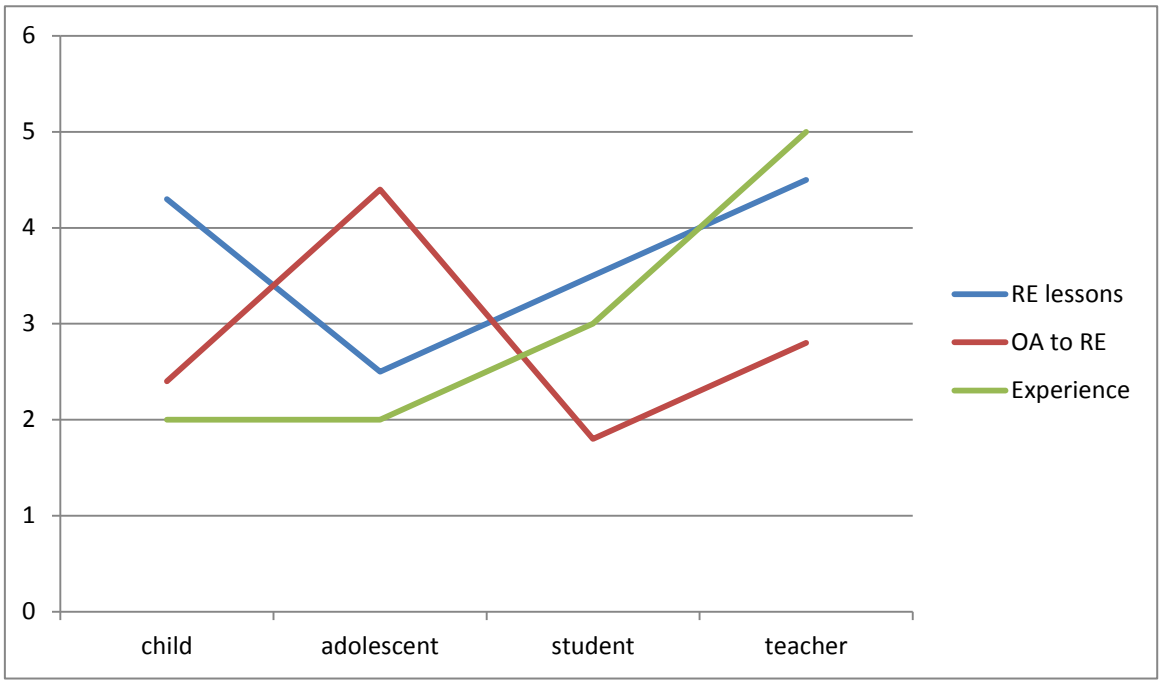
External World



PA is Pupil's attitude to RE.

SA is society attitude to RE

Internal world



OA is own attitude to RE. Experience of/exposure to other religions

Figure 13. An example of the charts produced from the pre-CPD session.

3.8. Configuration

This will take the form of a CPD session with investigation of the formation and evolution of worldviews using Valk's worldview framework tool, assessment of their own responses to the prefiguration task and any perceived worldviews that they can identify. In taking part in the thematic evaluation of their own narratives and those of their partner it is hoped that this will develop their own sense of the evolution of their worldviews: to see the connection between community worldviews and the evolution of individual worldviews. It is hoped that this diachronic approach to data analysis will enable teachers to perceive the sequential relationship of events in their lives in an emplotted narrative. Through examination of differing worldviews the teachers can assess and determine whether there are any which they relate to, or which they can perceive have had any influence over their own worldviews.

Practically, the session will involve the use of photos with images that lead to debate and discussion. Some of these may challenge assumptions and potentially disorientate individuals as they examine life from different perspectives. The configuration that may take place as an individual interacts with life experience and the possible transformational potential of this life experience, or disorientating dilemma, highlighted by Mezirow (1996, 2000). He asserts a transformational theory which recognizes frames of reference and the transformative process of reflection. Mezirow's theory:

> holds that our acquired frames of reference and the beliefs and values that they endorse may be transformed through critical reflection on one's assumptions and the resulting interpretations validated through discourse (1996:237).

Thus whilst not explicitly referencing worldviews his work connects with Aerts et al definition, employed by this research, which states that worldviews are 'frames of reference'. Worldviews can be transformed through reflection and I would contend they can additionally be observed through reflection. Mezirow expands this by highlighting the impact of conflict or challenge:

> When the meaning of what is communicated to us is problematic or contested, we explore the meanings--assumptions, implications, action consequences--made by others. We engage in a dialectical process of discourse to share the experiences of others across differences. The more diverse the differences, the broader and more potentially valuable the experience brought to bear (1996:237).

Mezirow's (2000) transformational theory suggests that 'disorientating dilemmas' may elicit aspects of individuals' worldviews. As the individuals experience difference they can see themselves more clearly. Thus I employed images which I hoped would challenge individuals' worldviews and enable teachers to see events, behaviours, values and beliefs from a range of perspectives (Appendix 7).

Further activities include answering questions concerning moral dilemmas – an investigation into 'good' lives. A series of concentric circles are employed to aid individuals to reflect on their behaviour in these situations followed by an

attempt to unpick the values and beliefs beneath that behaviour. Group discussion follows this in order to see similarities and differences between individuals' behaviours and beliefs about what is 'good'. Questions include whether any war is just, grounds for withdrawing a child from school and buying fair trade goods. The discourse highlights the multifaceted nature of identity: including discovering that the same behaviour may be exhibited by different individuals despite the fact that they may hold different beliefs or values beneath that behaviour, or alternatively individuals may hold similar beliefs on what is good but behave differently.

3.9. Refiguration

The teachers will self-report on their experience after teaching three RE lessons. They will examine how reflexive they have been in the planning, delivery and assessment of the RE lessons. Additionally they will assess how aware they have become of their own worldview in the process of preparing teaching and evaluating their RE lessons. These will be followed up by individual interviews which will be analysed to see the extent of the teacher's ability to identify their own worldview, to be *worldview conscious*, to assess whether this *worldview consciousness* facilitates their reflexivity in teaching RE and to examine what impact teachers perceive that reflexivity makes on their RE teaching. A form of ethnographic interviewing will be employed with strict inclusion questions to elicit categories of meaning.

> Strict inclusion questions put boundaries around salient categories of meaning; rationale questions focus on the participants' reasons for certain events or circumstances; and means-ends questions capture what leads to what (Westby et al, 2003:16).

As Marshall points out the significance of ethnographic interviewing is examining life from another's perspective: 'the value of ethnographic interviewing lies in its focus on culture…from the participants' perspective' (152). These techniques may help to elicit the teachers' worldviews. The data will be analysed by initial and open coding, thematic coding and then focused

coding to uncover emerging theoretical concepts (Seidman, 2013). Care will be needed on the part of the researcher not to impose their own assumptions or worldviews onto the participants' answers. Focus groups could have been employed for this research with the researcher noting the voicing of differing opinions and differing emotional responses which may illicit trends in teachers. However, as the focus is on self-reporting, individual interviews enable teachers to express their own views without the need to conform to their peers or to the views of more experienced teachers, which will prove more valuable. The group work, within the CPD training, provided contextual opportunities for 'disorienting dilemmas' may prove beneficial in the reflexive process.

In synthesising the pre-session task, CPD session, self-reporting and interview, this research aims to develop the beginning of a narrative, an emplotted life: a narrative that makes sense of the life of the individual teacher so far accounting for external influences and life experience. Polkinghorne (1995:17) summarises Dollard's seven criteria for developing a narrative including cultural context, embodiment of protagonist, influence of significant others, choices and actions of the individual and historical continuity of the characters. His last two are the formation of the beginning and end of the story and a plausible narrative. Within this research the first five are relevant and were investigated, but the story of their evolution as a reflexive RE teacher is a continuing one that ends only at the end of their career.

3.10. The choice of thematic analysis as a partner for Ricoeur

Ricoeur (1970, 1984) provides the philosophical approach for this project and qualitative thematic analysis the means by which to investigate this philosophy. Both approaches share values, such as the inductive mode of inquiry, and both are concerned with the essence of life rather than the abstract: Ricoeur with the essence of self in lived experience and thematic analysis with the themes that may be seen in the real life experience of individuals. The two, rather than creating tension, may support the other to illuminate individual's worldviews: the lived essence of self. Indeed, hermeneutics explores and analyses the life-

worlds of people using qualitative methods (Montesperelli, 1998[25]). Qualitative methods are the most suitable to collect and examine narratives. In Chapter 4, I will discuss the rationale behind the use of a thematic approach for this specific research project.

3.11. Conclusion

The purpose of this chapter was to describe, and provide a rationale for, the methodological approach employed in order to assist teachers to identify aspects of their individual worldviews. I have employed a Ricoeurian methodological approach in order to fulfil this task as his studies on narrative and hermeneutical interpretation provide an effective means of excavating aspects of individual's worldviews.

Ricoeur's work on identity provides a helpful philosophical framework to understand the ***multifaceted nature of self.*** His investigative work on narrative provides a format to ***make conscious*** that which is unconsciously held. When combined with Mezirow's transformational learning through 'disorientating dilemmas' opportunities are provided to delve into narratives, beyond the superficial, to reveal critical aspects of individuals' worldviews amidst contrast. His hermeneutic spiral suggests an approach to ***designing tools*** for worldview identification. He demonstrates the potential and varied impact of life experience on individuals. His identification of the need for a prefiguration stage – to assess the preconceived ideas which individuals bring to a text or experience – is crucial in designing tools which prevent reinforcement of bias or preconceived ideas, but rather enable individuals to step back from themselves and see aspects of their individual worldviews with greater clarity. Whilst he makes no reference to the language of 'worldviews' per se, Ricoeur clearly demonstrates links between life experiences, or narrative, and views, beliefs and behaviours held by individuals.

[25] Montesperelli (1998) claims that qualitative interpretation will be based on the 'hermeneutical sensitivity' of the researcher (interviewer) who 'knows that he does not know' but helps the other (interviewee) to reach knowledge of himself (1998:29, cited by Daher, 2013).

The recognition of the factors that influence and form individuals' worldviews provide guidelines by which aspects of worldviews can be identified. Based on the work of Ricoeur and Mezirow, this research was conducted in semi-structured interviews, after a CPD training session, with individual teachers which involved an archaeological and teleological investigation of self. Thematic analysis was then employed to delve into the teachers' interviews for an examination of aspects of their individual worldviews. Thus this research married a Ricoeurian hermeneutical methodological approach, informed additionally by Mezirow's transformational learning theory, to enable individual teachers to identify aspects of their own worldviews.

Chapter 4: Data Analysis

4.1. Aims for this data analysis

In the data analysis I will be searching specifically for any possible relationship between teachers identifying their own worldviews and their teaching of RE becoming more effective, from their own point of view. This is in order to address the research questions:

- Does identifying their worldview positively impact teachers' teaching of RE?
- H**ow** can teachers identify aspects of their own worldviews and the narratives which have been instrumental in their evolution?
- What impact do the teachers perceive that reflexivity makes on their teaching of RE?

The data consists of ten transcribed interviews which include teachers' self-reporting on their possible heightened self-understanding and any potential impact that may have had on their teaching of RE: thus engaging in a reflexive practice (Finlay, 2002, Jackson, 1997, Warwick, 2007). The data analysis needs to assess this reflexive process investigating whether:

- identification of the teachers' own worldviews had assisted their understanding and empathy for others with differing views of the world.
- the teachers felt in a stronger position to understand how to approach new subject knowledge and indeed what subject knowledge they need to enquire about.
- the teachers' confidence had improved as the fear of the exotic may have been replaced by an understanding instead of shared experience.

4.2. The choice of thematic analysis for this project

4.2.a. Analysing text

As this project is concerned with the analysis of text, from the teachers' interviews, a data analysis method that assists textual analysis is crucial. One of the methods of analysing textual evidence in qualitative research is thematic analysis. This can involve analysis of the text, as the object itself of the analysis, or the text in place of experience (Gibson and Brown, 2009, Richards 2007, Denzin and Lincoln, 2005, Guest et all 2012, Krippendorf, 2004, Weber, 1990 and Neunendorf, 2001). Analysing the 'text in place of experience' can occur through the study of the semantic features of the structure of the text or through free flowing text focusing on word or coded analysis (Bernard and Ryan, 1998). The textual data for this research is free flowing text and will be examined as the text in place of the teachers' experiences. This is due to the nature of the research questions which are concerned with teachers' worldviews, the origin of these and the possible evolution of these. Experiences which they describe in the text may well prove significant and therefore the text in place of experience is the most relevant system of analysis.

4.2.b. Identifying themes

Thematic analysis involves the identification of themes that resonate through the data. These themes are then examined in relation to the original research questions to guide the researcher to 'reflect reality and unpick or unravel the surface of reality' (Braun and Clarke, 2006). This can enable conclusions to be drawn in relation to the research questions or highlight further areas of study that could be undertaken. The free flowing text, of these interview transcripts, can be analysed with thematic analysis, for commonality, difference and relationships (Gibson and Brown 2009:128-129) in an attempt to create sense from disparate prose.

4.2.c. Providing interpretation

Thematic analysis is not merely useful in organising data into themes but can delve deeper into the data to assist with interpretations of various aspects of the research topic (Boyatzis, 1998, Braun and Clarke, 2004)). The analysis can

progress from descriptive, the identification of themes, to interpretation, where any theoretical significance of the themes are examined (Patton, 1990, Braun and Clarke, 2004). The themes identified in the teachers' interviews can be further examined for any theoretical significance.

4.2.d. Application to this research

Thematic analysis has been chosen for this analysis to attempt to create sense from the disparate prose. This form of analysis will be employed to examine the text, in place of the teachers' experiences, to facilitate investigation into whether there are indeed links between identifying individual worldview and more effective RE teaching. This project is focused on worldview, narrative and reflexivity involving ten individual primary school teachers of different ages, backgrounds, training, life experiences and career stages. Narratives of training to teach RE, family crises and faith choices alongside the impact of changing curriculum on RE and current societal views of RE constitute part of the interview transcript data. The varied material included in these transcripts needs to be linked together to attempt to reflect reality and search for possible themes or patterns and any theoretical significance of these. Gibson and Brown claim that thematic analysis 'provides a way of linking diverse experiences or ideas together, and of juxtaposing and interrelating different examples and features of the data' (2009:129). If this is the case then thematic analysis provides a natural fit as a tool for this research. Certainly research exists (Braun and Clark, 2006, Gibson and Brown, 2009, Richards, 2009, Bazeley and Jackson, 2013) which seems to provide support for this claim, so I undertook to employ thematic analysis with this data.

Thus the aim for this project is that implementing thematic analysis will enable me to ascertain from the data commonality, difference and relationships:

- Is their commonality of teachers' awareness of their own worldviews?
- Are there recurring themes on what enabled the teachers to identify their own worldviews?
- Is there any commonality/difference in how worldviews have developed?

- Are there any connections between life experiences and understanding of personal worldviews or the worldviews of others?
- Is there any commonality/difference of understanding of other worldviews and what has facilitated this?
- Is there any relationship between the recognition of personal worldviews and greater understanding of the worldviews of others?

Possible links were identified before the process of analysis such as connections between the life experience of a teacher and their beliefs about themselves or others (Pajares, 1992, Korthagen, 2004), between personal faith position and understanding of others (Revell and Walters, 2010), between understanding their own worldview and being able to teach about other worldviews (Nussbaum, 1997,Macintyre, 2002), between societal accepted norms and their role as an RE teacher (Sikes and Everington, 2004), between the experience of working overseas and awareness of own worldviews and between marrying someone from another worldview and awareness of their own worldview. These possible connections had already arisen in my mind from the literature review and from 26 years' experience in schools across the world, but the data might well expose more connections or links or disparities that I am unaware of which is exactly what thematic analysis aims to uncover.

4.3. Types of thematic analysis

The general term 'thematic' can encompass different forms of analysis: such as cross-case, narrative and genre analysis.

4.3.a. Cross-case analysis (Miles and Huberman, 1994) focuses on commonalities and differences across case studies. These are then compared and contrasted in order to help create or test theories. The process can enable researchers to investigate combinations of factors involved in the cases and highlight differences or similarities. Cross-case analysis is relevant to this project in the process of attempting to draw themes and patterns from the diversity of life experiences and teachers' perceptions described in the data.

4.3.b. Narrative analysis (Mishler, 1999) incorporates the use of stories to interpret the world. As the teachers retell stories from their lives they express a range of values and opinions which may not have been mentioned in a simple

questionnaire. These narratives are not necessarily treated as 'fact' but as personal interpretations, or 'life story' (Sikes and Everington, 2004). What an individual chooses to retell reveals something of what that individual values or what they deem appropriate to reveal about themselves or the persona they choose to portray. Narrative analysis is pertinent for this research as the teachers reveal aspects of their own worldviews in their narratives contained in their interviews.

4.3.c. Genre analysis (Hitzler, 2005) compares the data source in terms of communicative and social action. This aspect will not be investigated in this research project as this is not a primary concern of the research questions. There are limitations with each form of analysis (Riessman, 1993) and this study will focus on cross-case and narrative analysis due to their relevance to the aims of this study.

4.4. Coding in thematic analysis

Coding is implemented in thematic analysis to enable the researcher to 'unravel the surface of reality' (Braun and Clarke, 2006) and to see links, of commonalties, differences and relationships (Gibson and Brown, 2009) amongst the range of narratives that the interviews produced. Codes are usually notes made in the margin of transcripts. These can take the form of a system of abbreviations (Miles and Huberman, 1994), or abbreviations and numbers (Matthews and Ross, 2010), or words and short phrases (Saldana, 2009, Charmaz, 2006, Barbour, 2008). I have used words and phrases for codes as I personally find this easier to navigate and more effective in facilitating my analysis.

Coding can enable the researcher 'to get past the data record, to a category, and to work with all the data segments about the category' (Richards, 2009:95). The desire is not to ignore the data record but to see beneath it, 'to unravel the surface of reality' (Braun and Clarke, 2006), to see the worldviews beneath the initial data record. These categories, or themes, can then be employed to attempt to gain a deeper insight into the data.

4.4.a. The process of analysis

To identify the key themes in this data set, the interview transcripts were analysed using the process of thematic coding. Coding can seem nebulous and therefore a number of theorists have attempted to develop strategies to guide researchers in the identification of codes (Holliday, 2002, Braun and Clarke, 2006, Richards and Morse, 2007, Gibson and Brown, 2009 and Bazeley and Jackson, 2013,). These include Bazeley and Jackson's suggestion for identifying codes (2013:80): repetitions, use of questions, compare and contrast, a priori, in vivo, narrative structure and discourse. Bazeley and Jackson additionally suggest that for research involving people's lives and their interaction with others there are predictable general categories such as feelings and actions. However, for this research cutting across the data in this way may obscure overall themes. For example, feelings were expressed by the teachers but these were in relation to different aspects of the research and therefore contained no value in addressing the research questions by clumping all feelings together. Rather I chose instead to implement Richards and Morse's differential of coding into three: descriptive, topic and analytic coding (2007) (See figure 14 for a description of the process of data analysis). In identifying three distinct types of codes they demonstrate the need for applying different processes to each one, thereby providing clarity in what 'can be a traumatic time for the researcher' (Holliday, 2002:101).

Descriptive coding is more akin to quantitative coding involving storing information about the cases. Topic coding consists of labelling text according to its subject. Analytic coding leads to theory emergence and theory affirmation (Richards, 2009:96). Richards claims that all three types are needed to analyse a text effectively. Useful questions may well emerge from this type of coding. This enabled me to ask questions about how the categories relate to other ideas from the data and construct theories about how those relations address the main questions of this research. Thus a recounting of a conversation that a teacher had with her spouse was coded employing these three categories: descriptive coding of a *family* conversation, topic coding of *tolerance* for other ethnicities, and analytic coding of *teacher professionalism*. Hopefully this threefold form of thematic analysis will lead to greater understanding of the lived

experience of the teachers and the meaning they make of those experiences (Seidman, 2013) in relation to their RE teaching.

The interview transcripts were coded in a range of descriptive, topic and analytic codes (Richards and Morse, 2007, see figure 15). These initial nodes in NVivo™ were then placed in a branching tree system in second codes with subcodes, where appropriate, figure 16. (In NVivo™ nodes store the location of the codes and are the point of connection in a branching system.)

4.4.b. Description of the process

Description of the process	Steps used
1. Familiarity with the data	
Transcribed data, read and re-read, note down original ideas.	Transcribed all 10 interviews. Read and re-read many times Noted down patterns, frequent words and ideas for themes.
2. Generated initial codes	
Coded interesting aspects of the data across data set.	Input data into NVivo™. Coded using Richards (2009) threefold approach to codes: Identifying: what is interesting? Ask: why is it interesting? And, then ask: why is it interesting to me? Identified descriptive, topic and analytic codes (Richards and Morse, 2007). Used NVivo™ facility to assess word frequency – note any additional or significant patterns.
3. Search for themes	
Secondary coding of initial codes into categories	Created tree nodes with titles for related nodes. Used a compound query to check coding.
4. Review themes	

These categories were then checked against coded extracts and the entire data set.	Checked coding and nodes as to whether they are in appropriate tree nodes. Checked that these themes relate to original research questions. Checked whether any additional themes emerged not directly related to research questions but perhaps pertinent to this research. Note any disparities in the data.
5. Refining themes	
Continued analysis to refine themes and finalise names for each theme	Finalise names for themes –such as 'Evolution of worldview'. Subthemes – 'life experience overseas', 'family conflict' etc. Note interrelationship between themes and subthemes and frequency of sub themes in alternative themes. E.g. 'Family conflict' occurred under themes of 'evolution of worldview' and 'awareness of worldview'.
6. Construct data analysis chapter	
Write up key themes and relate back to the key research questions.	Analyse themes and interesting patterns that emerge that are pertinent to the research questions. Write up data analysis chapter.

Figure 14. Based on 'description of the process' by Braun and Clarke, (2006:87)

Interview transcript	Initial coding framework
Interviewer: Was there any part of the training session which helped you in identifying aspects of your worldview?	
Teacher: I think understanding that although I like to think I am open minded that still constitutes as a worldview. And it is still my...so you know that was quite ooh just because it's not what somebody else would think of as open minded or its still yeah I found that quite an interesting concept really.... and we just had a few minutes really and just took one strand and it was like 'Oh, goodness yeah'. I think stopping to think ... we hurtle along don't we in our lives and I found you know when you said oh it's half past 5 and we have to stop and I think everyone was like oh gosh we don't actually have this chance very often to sit with other people that we respect to ...and actually go over these things	Value Understanding Openness Worldview Identification Other's understanding Lack of time Respect Time to reflect

Figure 15. An example of initial coding

Theme	Initial coding	Secondary coding
1. Difference	• Stared at • Surprise • Wrong • Not the norm • Helps	• As odd • As surprising • As wrong • As against the norm • As an asset

Figure 16. An example of secondary coding and identification of themes

4.5. Criticism of a thematic approach

4.5.a. Reductionism distances conclusions from actual experience

Critics claim that thematic analysis is fundamentally flawed as in the process of searching for broad areas of similarity and difference it removes detail and may produce accounts distant from the experiences of the individual (Van Mannen, 1998). The resulting product may well be an 'impoverished view of complex lived features of social life as the categories can potentially hide rather than reveal' (Gibson and Brown, 2009:128). In countering the phenomenological argument Gibson and Brown, whilst acknowledging 'the themes do re-present and re-contextualise the data to which they relate,' emphasise that 'this can be of no value in creating new readings and renderings of that data' (2009:129).

They assert that the re-presentation does not constitute a new rendering of the text but rather attempts to grasp the initial meaning of the data.

4.5.b. Inaccurate interpretations

Thematic analysis, as all qualitative research, is interpretive, as discussed in the literature review, and is therefore open to charges of biased interpretation. 'Qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them' (Denzin and Lincoln, 2005:3). Due to this very nature of qualitative research interpretation may well be impacted by environmental, social and personal factors. Yet Gibson and Brown conclude 'the phenomenological critique serves more as a kind of health warning for the pitfalls of incautious analysis than it does as a suggestion that thematic work is not valuable' (2009:129). These criticisms therefore can aid qualitative researchers in striving to maintain the integrity of the data and acknowledging their own possible bias.

In line with Gibson and Brown's (2009) response to the phenomenological argument against thematic study, I strove to hear and maintain the teachers' initial meaning of the text to ensure that I was not creating new meanings of the text but rather attempting to peel back layers to reveal possible origins of or values held by their comments. This involved once having coded rereading the text to see if the coding remained faithful to the individual life stories presented, if only in part. Furthermore, I read through the ten transcripts a number of times, as Schmidt (2004) recommends, before beginning the analytic process to attempt to maintain the integrity of the whole text, in this case ten individual texts.

4.5.c. Criticism of 'emergent' coding

The actual process of coding itself faces criticism. For some researchers thematic codes can emerge entirely from the raw data or may sometimes relate to the stages in data collection or both (Holliday, 2002). However, this is somewhat limited and ignores the fact that often the researcher is aware of

possible codes which they expect will arise from their research questions before they carry out their data collection. Thus the themes do not emerge as the researcher stands by passively but are impacted by the aims and views of the researcher. The use of the phrase 'themes emerging' can be misleading. Ely et al (1997) point out that the phrase:

> can be misinterpreted to mean that themes 'reside' in the data, and if we just look hard enough they will 'emerge' like Venus on the half shell. If themes 'reside' anywhere, they reside in our heads from our thinking about our data and creating links as we understand them. (p205-6)

This critique, whilst acknowledging the influence of the researcher, does seem to disavow the data of having any intrinsic meaning. I would argue that there is, in fact, a need to note both a priori codes, deriving from the researcher's own interests, and empirical codes, emerging from the data (Gibson and Brown, 2009). Thus, this in fact provides a fuller and more robust picture of the process of choosing thematic headings. However, acknowledging that whilst a priori codes note the researcher's interest, empirical codes may additionally be influenced by the researcher's own views and bias. The researcher's prior knowledge will influence their decision making to some extent, so these categories are interrelated.

4.6. Countering criticism with 'hermeneutics of suspicion'

To assist in addressing this dilemma, of prior knowledge and bias, Ricoeur's work on suspicion, which he employed in his 'hermeneutics of suspicion', a term he used during the late 1960s and early 1970s and then in isolation up till his last work, can be employed. Suspicion of our own views and the views of others is important, Ricoeur claims. Indeed he encourages 'a critique of reflection as a means to self-knowledge' (Scott-Baumann, 2009:117). This suspicion of self, or 'critique of reflection', can produce self-knowledge, in this case for the researcher, to help to recognise and acknowledge personal bias or preconceptions. To employ suspicion is to unmask 'the lies and illusions of consciousness' (Ricoeur, 1970:356) and I think to unmask unconsciousness: to make preconceived ideas conscious, to recognise possible bias and prejudice, to acknowledge those assumptions which we can hold unconsciously (Sire,

1988). This is exactly the process in which I have attempted to engage the teachers i: to identify their own preconceived ideas, as aspects of their worldviews, and to assess if and to what extent these impact their teaching.

In the process of analysing my data I became aware of my own preconceived ideas, in particular in my expectations of codes that I thought I would see but also, and perhaps more significantly, in the evidence I expected to find for commonality, links and relationships. As I became aware of this I realised that in attempting to produce robust analysis I needed to acknowledge my own worldviews and attempt to see the impact this was having on my analysis and attempt to put procedures in place to see beyond this.

In order to conduct more robust research I identified the impact of my own views in actually searching directly for specific answers to my own research questions. I realised that I needed to step back and listen to the participants' stories. Therefore in my findings I recorded the main themes to emerge rather than address each question in turn. In the conclusion of Chapter 5 I demonstrate how in fact the findings do address each research question but in order to authentically conduct this process I needed to analyse and record these findings without the constraints of the initial research questions. This impacted further onto Chapter 6 where the three metaphors that describe the key themes do not directly answer my research questions but meet the aims of this project. These emerged from my realisation that I had assumed that exposure to other worldviews from living or working in a multicultural area in the UK or travel overseas or living and working overseas would have led to an increased worldview consciousness. However, the findings demonstrated that these were simplistic views and challenged me to engage deeper with the data to discover methods for identifying worldviews.

Indeed, the very process of Ricoeur's (1984) hermeneutic spiral can be a useful tool in this dilemma as the process of prefiguration, with my preconceived coding ideas, before the configuration, of the data collection and analysis, and then the refiguration, with the examination of chosen codes and possible addition of new codes. With the acknowledgement of my own preconceived

ideas I could then return to recode the material to allow a new configuration and possible refiguration.

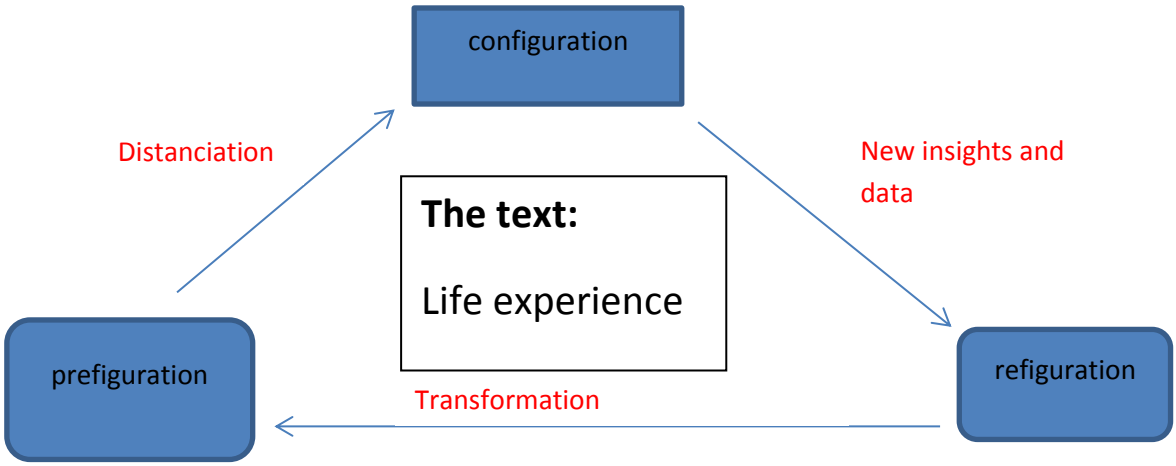


Figure 17. Hermeneutic circle.

Ricoeur asserts that as individuals interact with a text/experience so they are transformed as they refigure their understanding in a reflexive way. Through the process of distanciation the researcher can attempt to protect their work from bias and preconceived ideas but only if these have first been identified.

To acknowledge my own preconceived ideas I identified a priori codes and the sources of that identification. I had chosen a number of *a priori* codes which I had expected to see such as faith, life experience, conflict, community, family, and experience of other faiths. These I expected from the literature review, particularly in terms of properties of worldviews ('community', 'faith', and 'family' from Valk, 2010, 'conflict' from Connor, 1994, and Weller and Wolff, 2005, 'life experience' from Currie, 1988, and Gibson, 1996), and of my own research questions, so 'awareness' and 'life experience' being key. Empirical codes emerged during the reading of the raw data and so these have been employed alongside the ones I had already. This is in line with Gibson and Brown (2009) who highlight the need for researchers to interrogate the relationships between codes pre and post data analysis.

4.7. The need for distanciation

The initial process of coding identified 114 codes which were then placed into second codes and related ones gathered together in tree nodes. At first I

employed my initial research questions as the second codes for tree codes i.e. ‘awareness of own worldview’, ‘life experience’ etc. However, I realised that I might be attempting to force the initial codes into a restricted format and possibly skewing the analysis: preconceived ideas were therefore possibly damaging the findings. I became aware of the need to stop and consciously put my own ideas to one side as far as possible and reread the material. Whilst it is not possible to ignore my own views, being aware of them and consciously placing them on one side and consciously searching for alternative readings allowed me to recode the material. That consciousness led to a rereading of the data, ‘with suspicion’; to see if more appropriate categories were contained in the data itself. This engagement in a process of distanciation allowed the data to impact the process more without my own preconceptions driving the investigation. In this case the process of interacting with the data revealed my own bias and therefore I was able to return around the circle and recode the material whilst acknowledging my own bias and preconceptions. I was able to attempt to distance myself from the work at hand. Simms summarises the aim of distanciation as ‘not to impose our understanding on the text, but rather let the text increase our understanding of life’ (Simms, 2003:42).

The new insights gained from the resultant recoding and thematic analysis may well be a more robust interpretation of the data gathered from the teachers’ interviews. The process of analysis had exposed my own preconceptions and enabled me to identify them and then move on to be transformed, or at least have my views transformed by the findings themselves.

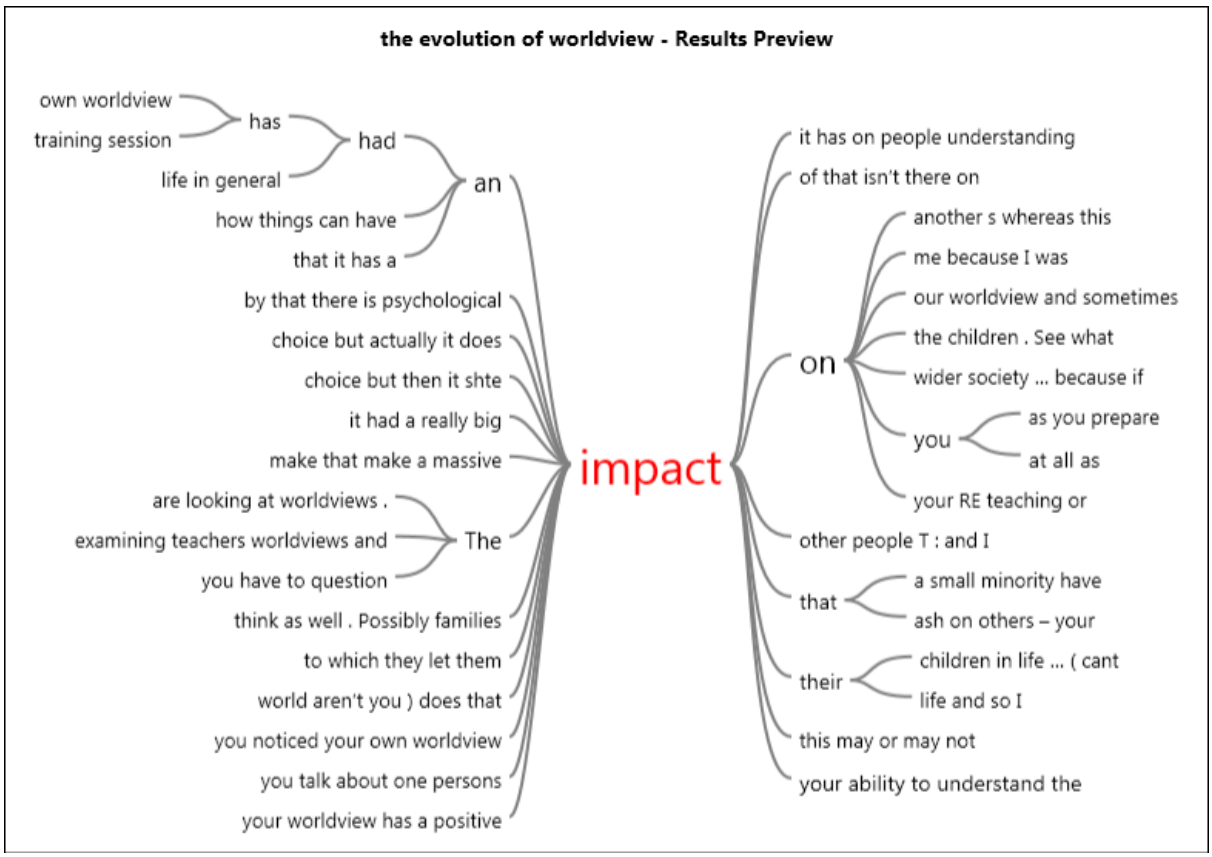


Figure 18. Worldview evolution results.

Chapter 5 Results

5.1 Introduction

In this chapter I will present and investigate the themes which were identified through the process of thematic coding. The twelve chosen themes, such as value, understanding, difference and seeing, seemed particularly informative in identifying aspects of the teachers' worldviews and in assessing whether these positively impact their teaching of RE. In this chapter I therefore investigate these twelve themes by illustrating them with quotations from the teachers and with reference to relevant literature. The twelve themes, with numbers of sources and references, are listed in figure 19.

Theme	Sources	References
Awareness of own Worldview	10	36
Beliefs	10	76
Difference	10	199
Evolution of worldviews	10	47
Goals	4	10
Impact	10	58
Knowledge	10	342
Life experience	10	573
Seeing	8	157
Understanding	10	263
Value	10	62
Worldviews: definition	10	13

Figure 19. Source data from the 10 interviews, including root words and synonyms

These themes reveal a narrative of the teachers' understanding. For this chapter I retell the narrative of these findings written in a narrative, or story, form. The narrative commences with the setting of the story – the research sample. Then follows an introduction to the main characters; the 10 teachers who were interviewed. Proceeding this the narrative itself is introduced – how

the teachers define and use the term 'worldviews' – *values*, *differences*, *beliefs* and *goals.* The starting point involves an examination of the teachers' awareness *of their own worldviews – values*, *differences, beliefs* and *goals.* The main action of the story follows, where the individuals recount self-selected scenes from their life experiences. The body of the narrative is concerned with life experience and the evolution of the teachers' individual worldviews through *life experience, seeing* and *understanding.* The final stage of resolution recites the teachers' self-reported *impact* of this *evolution* on their worldviews and the impact of worldview consciousness on their RE teaching.

In this narrative format the data is illustrated by the strongest and most suitable quotations. Rather than the researcher speaking for the participants, quotations have been included in order to let the participants speak for themselves. Limitations exist in this methodology in terms of time, context and outlook. Yet the themes were revealed in the narratives that the teachers' chose to tell and therefore their quotations may add to the authenticity of this work. Particularly as the aim of this research is to investigate how far their self-understanding has increased and to examine the extent to which this engagement in reflexive practice (Finlay, 2002, Jackson, 1997, Warwick, 2007) can impact their RE teaching.

Additional themes were not focused on such as *teacher professionalism, challenges in teaching RE* and *culture*. Whilst related to the focus of this research these themes are not directly linked to the identification process of worldviews but rather to a specific aspect of their worldviews. There are many ways in which these findings could be categorised but this is one way which aids investigation into the main research question: Does identifying aspects of their worldviews positively impact the teachers' teaching of RE?

5. 2 The settings: the research sample

5.2.a. Research interviews were conducted with 10 teachers from three different schools in Devon. Five teachers were from a large primary school deemed by Ofsted as 'much larger than average-sized' primary school, with 686 pupils, where the 'majority of the pupils are white British' (Ofsted, School 1, 2013).

Two were from an ‘average size’ inner city primary school, with 481 pupils, where Ofsted noted:

> Almost all pupils are white British. A very few pupils come from a range of other ethnic heritages. A very small minority of pupils speak English as an additional language (Ofsted, School 2, 2013).

Three of the teachers were from a ‘smaller than average size’ Church of England primary school, with 206 pupils, where Ofsted noted:

> The proportion of pupils from minority ethnic groups and those who speak English as an additional language is increasing, although it remains lower than the national average (Ofsted, School 3, 2011).

5.2. b. It is important to note the predominantly monocultural ethnic makeup of the sample area and the possible implications this may have on the research findings.

5.2. c. All of the teachers were non-specialist teachers of RE with no GCSE, A level or undergraduate qualification in RE or in a related subject. Of the sample, eight reported that they had received some RE training on their PGCE course ranging from 2 – 10 hours.

5.3 The characters

The ten teachers are from a range of backgrounds, although only one identified as being from a BME background, and they have a variety of different teaching experiences:

Pseudonym	Years as a teacher	Year groups taught	Lived in a multicultural area	Travelled overseas	Worked overseas	Personal faith	BME background
Julie	School Direct trainee	Training years 5,2, 6	Grew up in a multicultural city				
Chris (m)	15 years	Year 5	Lived/worked in a Multicultural city				
Claire (RE lead)	16 years	Years 1,2,3					
Sally	2 years	Year 2		Travelled in South East Asia			
Liz	NQT year	Year 1				Christian	
Naomi	10 years	Years 3,4,5,6	Lived in a multicultural city.	Lived in a European country for a year		Christian	
Mary	12 years	Year 2	Lived in a multicultural city	Family from South East Asia		Catholic	Yes
Alison	17 years	Years 1,3,4,5,6					
Sam (m)	4 years	Years 4,5				Christian	
Rahab (RE lead)	20 years	EYFS,1,2,3, 4,5,6	Lived in a multicultural area		Taught for two years in a European country		

Figure 20. Table of pseudonyms and background information.

5.4 The introductory scene: The teachers' definitions of Worldviews

5.4.a. The interviews began with an attempt to ascertain what definition the teachers employed for 'worldviews'. This first step was necessary in order to take the next: investigating *worldview consciousness*. Whilst they may have been influenced by the CPD training session their definitions of worldviews did include '*religious and political beliefs'*, '*rights and wrongs'*, '*values'*, '*norms*', '*philosophy'* (reflecting Samovar and Porter, 2004:3) and '*the treatment of others*'. Figure 21 is a list of the terms the teachers employed.

5.4.b. Chris remarked that he was unaware of the term ‘worldview’ before the CPD session:

> *Interestingly before you mentioned it* (worldview) *in the staff meeting I had never heard of it. Since the staff meeting actually in about two separate things on TV I’ve heard people talk about worldviews, whether that means it’s a more current term or whether I’m just more aware of it I don’t know. Basically my understanding of the term is based on your staff meeting really. So my understanding of it then is possibly to do with religion but to do with how people live their lives and what they believe in and the core values within someone’s society.*

5.4.c. None of the teachers mentioned the unconscious nature of worldviews, highlighted by Sire (1988:17), although this unconscious nature became apparent, to the researcher and teachers, as they narrated their experiences in life and through the training session activities.

5.4.d. This research employs a wider definition than mentioned by the teachers at first:

> A world view is a system of co-ordinates or a frame of reference in which everything presented to us by our diverse experiences can be placed. It is a symbolic system of representation that allows us to integrate everything we know about the world and ourselves into a global picture, one that illuminates reality as it is presented to us within a certain culture (Aerts et al, 2007:7).

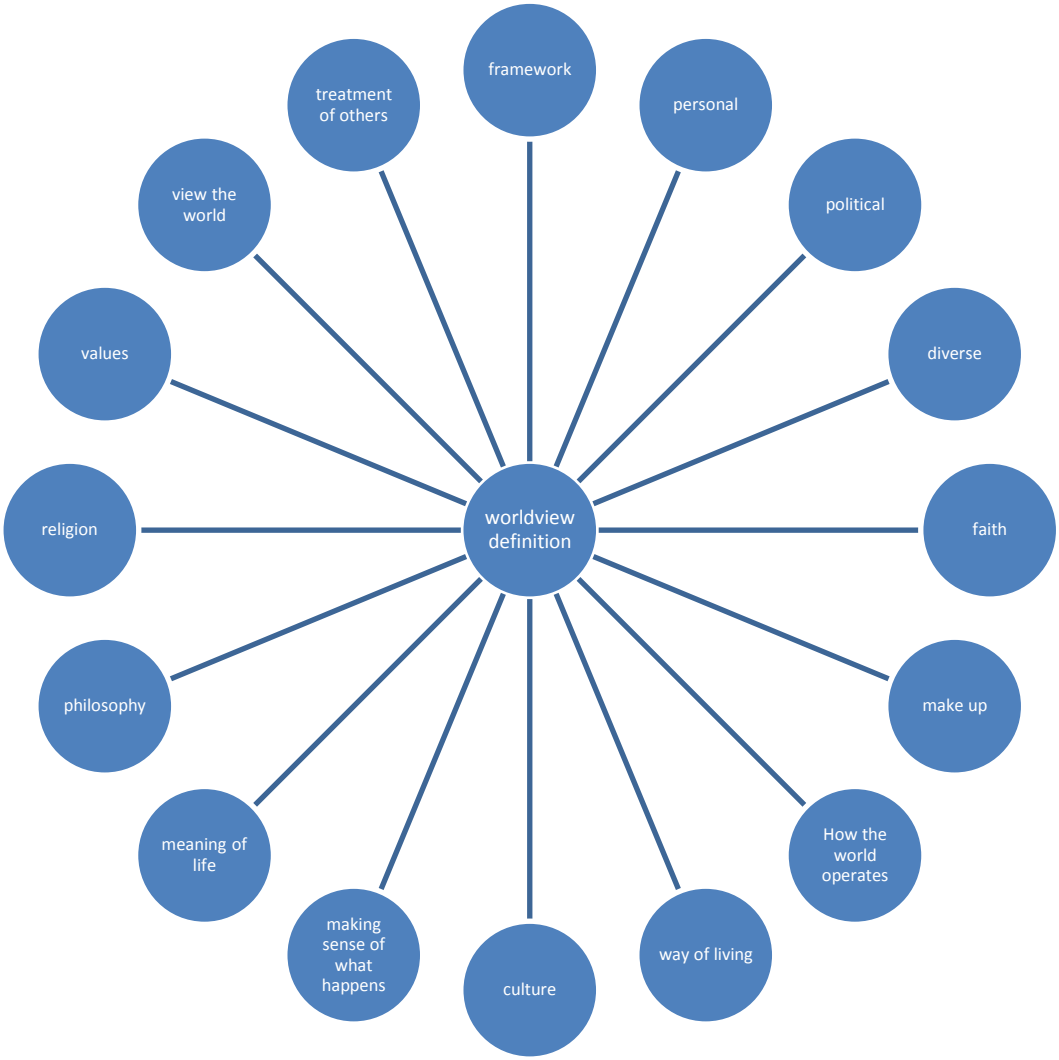


Figure 21. Teachers' definitions mind map.

5.4.e. Despite not articulating this wider definition at first as the interviews progressed so the definitions widened. For example, Rahab's experience demonstrated how actually her worldview was of fundamental significance and included this wider definition. Her initial response was that defining worldviews was difficult:

> *Oh, it's hard to articulate. It's how I think the world operates I suppose on a personal level.*

As she narrated her life experience (Ricoeur, 1984, Nussbaum, 1997) her narration revealed the depth of her worldviews and the refiguration (Ricoeur, 1984) that had occurred through life experience. Rahab describes her faith at university as very strong: '*Oh my goodness, I was zealous'.* However, '*a real*

turning point' for her came with severe parental illness and unhelpful comments made by relatives which led her to abandon her strong faith and a feeling of 'groundlessness' ensued.

> *I had a few years of feeling incredibly groundless as though somebody had taken the ground away from me and those moments in the middle of the night where I thought 'Oh my goodness. I don't understand anymore.' I was really scared for quite a while.*

5.4.f. The feeling of groundlessness demonstrates that for her worldviews, her frame of reference (Aerts et al, 2007), was an anchor which held her firm amidst the challenges of life. The loss of that anchor led to a few years of feeling groundless until she was able to construct a new frame of reference on which to place her experiences.

> *Until that settled down and I found a way of life, because it was so important to me and other people were like, "I don't know why you are even worrying about it", but I think I needed to sort out my own way of being that helped me to* ***understand how the world operated.*** *That meant something to me and that's I think when I divorced myself from the desire (laugh) to convert everyone else around me, you know.*

5.4.g. Additionally, in reflecting on the training session Chris reported that the photographs activity, inspired by Stockall and Davis's research (2011), had led to the realisation that worldviews were broader than he initially thought.

> *I found it interesting that you talked about consumerism, perhaps partly my wife's point of view I think. So there were bits that* ***I wouldn't necessarily think were somebody's worldview*** *and actually it made me think. So maybe I'm a bit traditional in some of my thoughts and expectations of what someone's worldview would be.*

5.4.h. The aspect of worldviews to 'illuminate(s) reality' (Aerts et al, 2007:7) was highlighted by Liz who defined worldview as:

> *'How you see the world. How you see things that happen'.*

Mary identified the 'mish mash', or bricolage, idea of worldviews (Kooij et al, 2005) as she commented on the development of her own worldviews with religious and cultural influences:

> *I am from a Catholic family, so I have a Catholic worldview and my family is from the Philippines so there is a certain element of that which I see things. Maybe I've got that worldview from my mum and her upbringing as well, if that makes sense. So I've got a mish-mash of British worldview and Philippino worldview as well as a religious one.*

5.4.h. The interviews demonstrated that the teachers' working definitions reflected the literature (Aerts et al, 2007, Valk, 2010, Samovar and Porter, 2004:3) even if their initial answers to define worldviews did not contain the breadth of the term. Additionally, for many the worldview CPD session had expanded their own understanding of what constituted a worldview.

5.5. The introductory scene: Teachers' awareness of their own worldviews

5.5.a. Introduction: After ascertaining how the teachers were employing the term worldview we moved on to explore the extent of their awareness of their own worldviews. Key catalysts for awareness were apparent in their narratives: conflict in family life, preparing RE lessons, faith and images, from the CPD session. The teachers significantly highlighted the impact of the images used in the CPD sessions which is in line with Stockall and Davis's (2011) work on employing photographs to elicit views and Merizow's (2000) 'disorienting dilemmas' leading to transformative learning.

	sources	References
Family conflict	3	5
Faith	5	10
Images	4	4
Preparing RE	8	17

Figure 22. References and sources for each catalyst under the theme of awareness of own worldviews.

5.5.b. Family Conflict

As the story began a relationship between family conflict and awareness of own worldviews was evident. Some of this had occurred through exposure to differing worldviews with marriages in extended families, but additionally there was evidence of strong differences of worldviews within the same family.

Claire highlighted how conflict in her own family, which came to light during the recent refugee crisis, had made her aware of her own worldviews and the difference between them and the rest of her immediate family. She commented:

> *The news, you know with the refugees and everything and the world situation and I try to be incredibly tolerant and see that these poor devils, you know, they haven't had a choice. They've had to flee their country. You wouldn't take your children out of their country unless you were desperate but the rest of my family don't agree with me and I find that very difficult they think that British should be for white British people and this white British culture and I try to say it's not. The whole world is multicultural now.*

This sense of national identity accords with Connor's (1994) argument that national identity is based on the emotional psychology of perceived kinship ties. The sense of nation as a fully extended family, in this case of 'white British', belongs to the realm of the subconscious and non-rational. This evidence of the emergence of differing worldviews in the same family has occurred due to a perceived threat or 'neuroses of intercultural union' (Coombes and Brah, 2000:4) which Claire rejects. Her positive attitude towards multiculturalism is not shared by the rest of her family. The subconscious, or at least previously unstated view, has become conscious in view of a perceived threat: in this case the fear that Britain will not just be for the 'white British'.

Claire's family cite her professional obligation, to believe in multiculturalism, as a reason for this division:

> *Oh, you're a teacher. You've got to teach tolerance. That's your job.*

This conflict has highlighted Claire's own worldviews in opposition to her family's. The connection between ethnicity and conflict throughout the world as ethnic groups respond to perceived threats and opportunities is well documented. Wolff and Weller (2005:6) stress that 'the more deeply felt these perceptions are, the more they will be linked to the very survival of the group and the more intense will be the conflict that they can potentially generate.'

Furthermore, Mary recounted the challenge in her family when her sister married someone who was not a Catholic. She commented that:

> *My sister married an atheist so that's quite an eye opener for me and that's made me see my own worldview through seeing how he feels quite differently.*

Key religious festivals, such as christenings and funerals, which were important to her family, became moments of conflict with her sister and her husband and the rest of the family:

> *The christening and baptism that was really tricky. That was interesting for us as a family just seeing how the other side of the family did not want to get involved.*
>
> *It's really difficult. I think my sister felt quite torn and it was a tricky time. I think that's made me more aware of my worldview and that I have to respect other people's worldviews and how they can be so different. His grandmother passed away, and I think this has been the most shocking thing where I have come against such a different worldview, and they did nothing to mark her passing. There wasn't anything and we have rites of passage and for our family, it's trying to learn to respect that that's their view. That's been quite hard.*

Challenges within extended families and particularly between mixed ethnicities may be expected. The differing worldviews are obvious at these key ritual times and Mary attempted to compare these different rituals to hang on to her frame of reference (Aerts et al, 2007). The greatest challenge she spoke of was actually when no ritual was held for something that she values so highly – the commemoration of the death of a family member. She attempts 'to learn to respect' but has found this 'quite hard'. This is harder to comprehend as she

has nowhere to place this on her own frame of reference. The value is so juxtaposed to her own that the challenge to respect is great.

Mary revisits this challenge later stating that with other faiths there was a comparative ritual, but the challenge for them was accepting that there was none for the other side of the family.

> *When different faiths, kind of understand when there is something to celebrate or to mark. It was hard to recognise that there was nothing, if you know what I mean, that was quite difficult.*

Further aspects of the *family* subtheme, contained under the awareness of own worldview theme, included Sam, who noted that his worldviews concerning education became apparent in conversations with his spouse who had a private school education.

> *It's been quite interesting at home, my other half went to private school and has had quite a different background to me so we have quite a lot of interesting discussions around the rights and wrongs of money for education and, you know, should you have a right to buy your education and should everyone have the same and all those sorts of things so that's something where when you come across someone who has totally different background or something they have very different viewpoints.*

The impact of their differing backgrounds and life narratives on their views on education became clear in their discussions. This is in line with Aerts et al's (2007:9) inner experience formulating worldviews and Ricoeur (1984) and Nussbaum's (1997) view of the role of narrative. It would be interesting to see if these differing views only surfaced when decisions about employment or children's education had to be made or if they were already apparent. Sam highlights the issue – 'rights and wrongs' of paying for education. This is not merely a personal decision about what the parents want but has a moral value attached by Sam in his use of the word 'wrongs'. This perhaps reveals his own worldview on the topic.

5.5.c. Preparing RE lessons – subject material

As the interviews progressed a further catalyst was recounted: *preparing RE lessons.* In preparing new subject material teachers discovered that their own views were portrayed. Chris noted that when humanism became a part of the RE curriculum and his school first covered the topic he saw his worldviews reflected.

> *Last year we did humanism for the first time and what was quite interesting was that as we were planning this as teachers, not knowing quite what was going to come out of that, we kind of came to the assumption that actually probably we were all humanists to an extent.*

The initial process of researching humanism had revealed worldviews which resonated with them. The actual process of preparing the RE topic had increased their awareness of their worldviews indeed enabling them to identify aspects of their worldviews. This observation provides a clear example of how the process of preparing, teaching and evaluating RE lessons may well enable teachers to become more aware of aspects of their individual worldviews.

5.5.d. Faith

Additionally, the teachers reported that faith provided some awareness of their individual worldviews. Four teachers, Liz, Naomi, Mary and Sam, revealed a strong adherence to a *faith* and were very aware of this aspect of their worldviews. Faith as a catalyst for *awareness of own worldviews* additionally overlapped with the theme of *evolution*. The reported impact of faith on the formation of worldviews, as represented in figure23, seemed to be mostly negative: ‘colours’, ‘dictates’ and ‘tainted’. However, adding colour may be viewed positively.

Figure 23. Impact of faith on individual teachers' lives

When asked if he was aware of aspects of his own worldviews, Sam replied:

> *I would say that most of the time politically I am left leaning so I've got that sense which I am aware of and I'm a practising Christian so have a positive view of religion in that sense. I guess those are the two major things I would think of instantly as being elements of my worldview.*

Liz and Naomi commented on their awareness and their answers revealed a commonality of opinion on their faith '*colouring*' or '*tainting*' their worldview. Liz commented that her worldview was '*kind of tainted'* by her faith:

> *I'm a Christian and I go to Church so I think if I have a worldview that's kind of tainted by that.*

She did proceed to qualify her statement

> *I mean not tainted you know, what I mean it's directed by that.*

She seemed appalled by the word 'tainted' once she had said it and rapidly qualified her statement perhaps due to the overly negative connotations that the word tainted may have had, but it is interesting to note that was her first thought. This may reflect the general secular norm within the UK at present that

has a negative view towards faith. Everington (2016:180) notes that secular RE teachers were conscious not to appear 'outside or as antagonistic to the youth culture that most felt they shared with pupils'. The underlying assumption appears to be that those who do profess a faith are in fact 'outside or antagonistic' to the prevailing youth culture. This may be what Liz, as a young teacher, was reflecting.

A further example is provided by Naomi who stated that she was aware of her worldview and her pupils were aware of her faith.

> *The children know that I am a Christian because I've said to them I am a Christian because very often I do have a cross on.*

She was concerned not to say what she believed but to present different viewpoints:

> *But I am very aware that I don't say I believe it, I say 'Christians believe' or 'some Christians' believe, you know it's because I'm trying, it's the indoctrination thing.*

Again this is similar to Revell and Walters' (2010) findings that the majority of teachers felt it was not appropriate to share their faith but that the pupils might already be aware of that faith. They found that 18% of Christian trainee teachers 'said that pupils would be able to tell they were a Christian just by their behaviour and conduct in the classroom' (2010:21).

Naomi also noted her life experiences, which related to her faith, had impacted her worldviews:

> *I am a widow which affects how you view things. My husband was a full time minister. He was Church army so that kind of* ***colours*** *my view point, my experience*.

The use of the term 'colours' is less negative than 'tainted' and perhaps reveals the all-encompassing nature of the teacher's faith or perhaps she has encountered less negativity towards holding a faith position. Mary used the term 'coloured' previously in her initial definition of worldviews:

I think it's your background, your makeup. What gives you your perspective of the world, coloured by your own experiences.

The connection between life experience and worldviews is clearly important for Naomi, and again in this instance she does not seem to employ the term negatively.

Additionally, Mary was aware of the role her faith and her cultural heritage played in her worldviews:

I am from a Catholic family and so I have a Catholic worldview and my Mum is from the Philippines so there is a certain element of that which I see things maybe I've got that worldview from my mum and her upbringing as well. So I've kind of got a mish mash of British worldview and Pilipino worldview as well as a religious one and I guess things that I have found myself as well.

These are consistent with Bryan and Revell's (2011) findings that Christian teachers were very aware of the religious aspects of their worldviews and sometimes perceive these as negative in their teaching role. This concurs with Revell and Walters work where they found Christian students considered the sharing of their own faith with their pupils as 'a violation of professional conduct' (2010:26).

Additionally, the teachers who expressed no allegiance to a specific faith raised no concern about their need to be aware of their worldviews influencing their teaching. This is similar to Revell and Walters findings that non-religious students saw the 'sharing of their own beliefs' as 'not problematic' (2010:29).

5.5.e. Images

The images from the CPD training were mentioned specifically by four of the teachers. The *images* were chosen to disorientate the teachers: to challenge possible stereotypes, to provide no expected answers, but to stimulate discussion and attempt to reveal aspects of their individual worldviews. This was informed by Mezirow's (2000) 'disorientating dilemmas' in transformative learning and by Stockall and Davis's (2011) work. Stockall and Davis (2011)

employed photographs in their action research to elicit participants' possibly subconscious views on children. In using disorientating images I hoped that would pry beneath stereotypes and excavate deeper into the individual's worldviews.

Julie remarked on the photos that were employed:

> *I liked the images that you used because I guess you do think of your own views and as much as I think that I do think of people and how they might think or feel. I found those images really made me think, particularly the one with the girl in the Burkha and the girl in the bikini*, figure 24. *That's the one we discussed the most because you automatically think 'Oh, why are they wearing that?' but then you don't think about how they feel about our clothing or our culture. I do think it's important to realise that.*

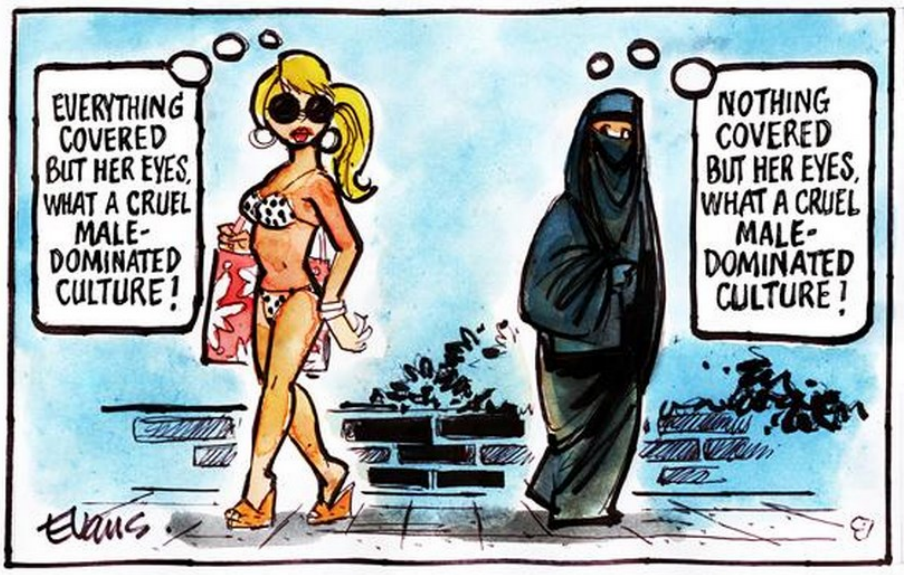


Figure 24. Image used in the CPD training *(Evans, 2011).*

A further catalyst for *awareness* of worldviews was the use of *images* and *change in self-awareness* noted by Mary.

> *With the pictures, there was one that really challenged my worldview and it made me presume. It was the bus* photograph (figure 25) *that was particularly memorable and it made me think of terrorism. It made me think of 7/7 and that actually I had been prejudiced in a way by presuming what that picture represented*

It challenged my worldview and my perception of that situation particularly interesting because I would have liked to have thought that I was quite accepting and open with my worldviews and I made that presumption. So I was interested (looks down) interesting to think that I

Mary paused and seemed embarrassed by her own perceived prejudice and her concern that she felt that this didn't demonstrate her own value of openness.

Figure 25. Photograph used in the CPD training (Tupper, 1996).

Actually this photo is the IRA bomb in Aldwych on the18th February 1996 which is a very similar image to that of the bombing on a bus in Tavistock Square, on the 7th July 2005 (7/7). Interestingly all the teachers in the CPD sessions responded that it was the 7/7 bombing and no one ever suggested the IRA bombs of 1996. Whether this is simply collective memory loss, although a few were too young to remember, or merely heightened significance of more recent tragic events, is hard to establish but this does provoke interesting questions as to why this occurred each time.

5.6. Expressions of worldviews

As the teachers spoke they expressed aspects of their individual worldviews, such as difference, value, beliefs, and goals.

5.6.a. Difference

The teachers spoke at length about difference, with 199 references throughout all 10 sources. Difference was identified by the teachers as wrong, as surprising, as odd, as against the norm and as an asset.

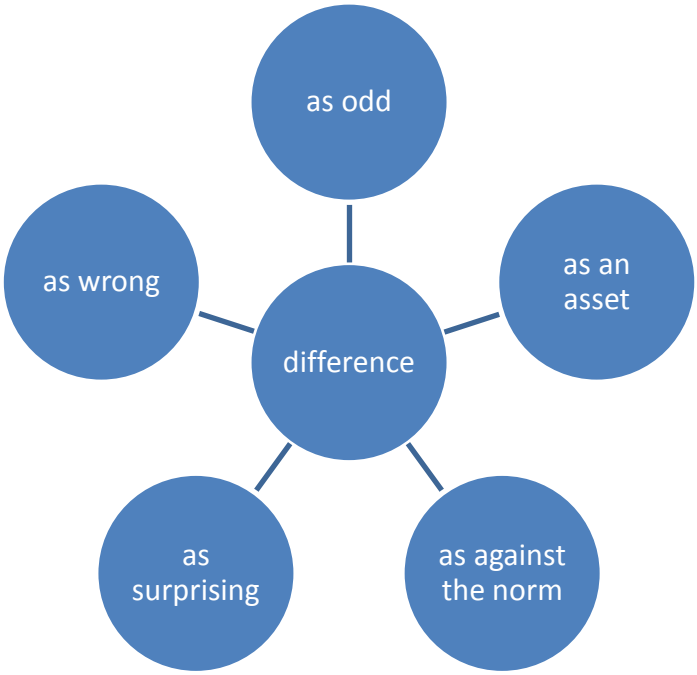


Figure 26. Various categorises of difference identified by the teachers.

5.6.b. Difference as surprising

Difference was identified as 'surprising' in the revelation that the teachers expressed different views were expressed by the teachers in the group discussions. The relationship between *awareness of own worldviews* and *different views* was highlighted by Liz who commented on the benefit of the group discussions. This had revealed differences between the teachers themselves which they found *surprising*.

> *It was good to see how when other people looked at those images, how different, what different people thought. Some really thought that some were awful and then we on our table really liked one. It was interesting to see how different people viewed things. I hadn't really thought about that at all. So it was good to see at that point what you see as against what other people think.*

Liz was referring to the image above of the lady in the bikini and the lady in the Burhka.

> *We said, 'Oh, that's a really good comparison to see. That's a good picture to show.' But some other people said 'On no! That's an awful picture. It shows there's only two things to be.'*

Liz's later comments created a relationship between the codes, different *opinions* and *wrong:*

> *I think, you think 'Oh well, I didn't really think that. I felt differently to other people'. You know you think 'Oh, that's what everyone thinks'. When people picked up on the fact that those two people thought that was* ***wrong*** *I was like 'Oh yeah, maybe that is' but at first that wasn't my first thought. I first thought 'Oh that's a really good comparison.*

Liz highlights *surprise* that she might think differently from other people. The assumption being that they are all of one mind, united in thought. These are not random strangers but work colleagues. The assumption seems to be that others think the same as her. The connection between worldviews and cultures, noted by Aerts et al (2007), mean that societal norms are embedded into worldviews. Therefore if difference of view occurs this can be an uncomfortable position for individuals to find themselves in – disorientating. For fellow teachers to see something as *'wrong'* which Liz had found helpful or 'good' is a disconcerting experience for her. Thus the theme of values relates strongly with difference: the differential of deciding what is *wrong* or *good* provided for the teacher a disorientating dilemma.

5.6.c. Difference as odd

Mary[26] retold how she had been 'stared at' after she moved to Devon from a more multicultural area:

> *You know my sister and I were stared at. And that sounds really silly now when you look at Exeter and Newton Abbot and Devon and how multi-cultural it is but when I was growing up it wasn't and we were*

[26] From a BME background

different and you did feel like people treated you differently and were looked at differently even if they didn't mean to so I grew up feeling different. Not now, but as a child. So I think that's affected my worldview.

Mary identifies this key negative experience, of her visual difference being perceived as an oddity, as having impacted her worldviews.

5.6.d. Difference as against the norm

Mary retold narratives from when she started teaching at a Church of England School for the first time, having previously been teaching at a Catholic school. She had continued to follow her normal practice only to be told that was not the norm here.

I said a prayer and made a sign of the cross and my colleague was like "No! We don't do that here" (crossing hands over)

I felt embarrassed I have to say because that's always been normal for me to do and I think growing up and going to Catholic primary and Catholic secondary schools that's what everybody did and I thought that was what everybody did. It was only as I went in as an adult and I think what you think is normal and then suddenly when a situation comes up.

Mary had been embarrassed in front of the class but she identified that this experience had taught her to be wary of assuming her normal practice was ***the*** norm everywhere. From an observer's point of view it seemed that this experience may well have contributed to her concerns and fears about teaching RE. She later commented that she felt overwhelmed by teaching RE. She was concerned to know:

*What we **should** be doing and what that looks like*

Her concern was to discover what teachers 'should' be doing: the *expected norm.* She demonstrated a fear of 'getting it wrong' possibly because she already had that experience of 'getting it wrong' in front of her class and colleague.

5.6.e. Difference as an asset

Teachers and schools now have to actively promote British values, which includes 'mutual respect and tolerance of those with different faiths and beliefs' (DfE, 2014:5).

Mary sees her own experience of difference as an asset in this:

> *I think, as someone who is different, I have always tried to be totally accepting and tolerant of differences and to give the respect that they deserve.*
>
> *Just being with people who treated me as though that I wouldn't want people to be treated in that way*

She seemed embarrassed to articulate her own experience, hence the pauses and silence in the transcript, and the experience was obviously negative. However, she wanted to employ that negative life experience in order to insure that her own conduct never treated anyone else in that way. She viewed her experience of difference as an asset and transformed a negative experience into a positive norm for her worldviews. Her goal for life had become to ensure that she never treated anyone the way she had been treated. Her goal for life connected with her life experience to form her worldviews of tolerance, respect and love for others.

5.6.f. Goals and Values

During the interviews the teachers revealed some of their goals and values. Their goals concerned becoming a good teacher: 'doing it well', particularly with the emphasis on teaching RE. The teachers expressed values positively which connected with their own life goals, such as openness, respect, tolerance, and viewed other characteristics negatively, such as indoctrination. The latter they aimed to avoid in their teaching. These themes are informative for this research in terms of the process of how these teachers articulated their values and goals and how these were identified. Additionally, these are signifcant in revealing a relationship between the archeology and teleology of self. The goals develop from their values, which have been inspired by their life experience.

Some values the teachers identified as positive - *choice, tolerance, respect, balance, mindful, 'doing it well', open, natural, weigh up new ideas.* Openness, as evidenced by the word's dominance in the world cloud, figure 27, was the value most frequently referred to. Six of the teachers expressed a wish to be open and to help their pupils be open. Whilst not defining the term, the way the teachers employed it informed on this to some extent.

Figure 27. A word cloud denoting the frequency of various values.

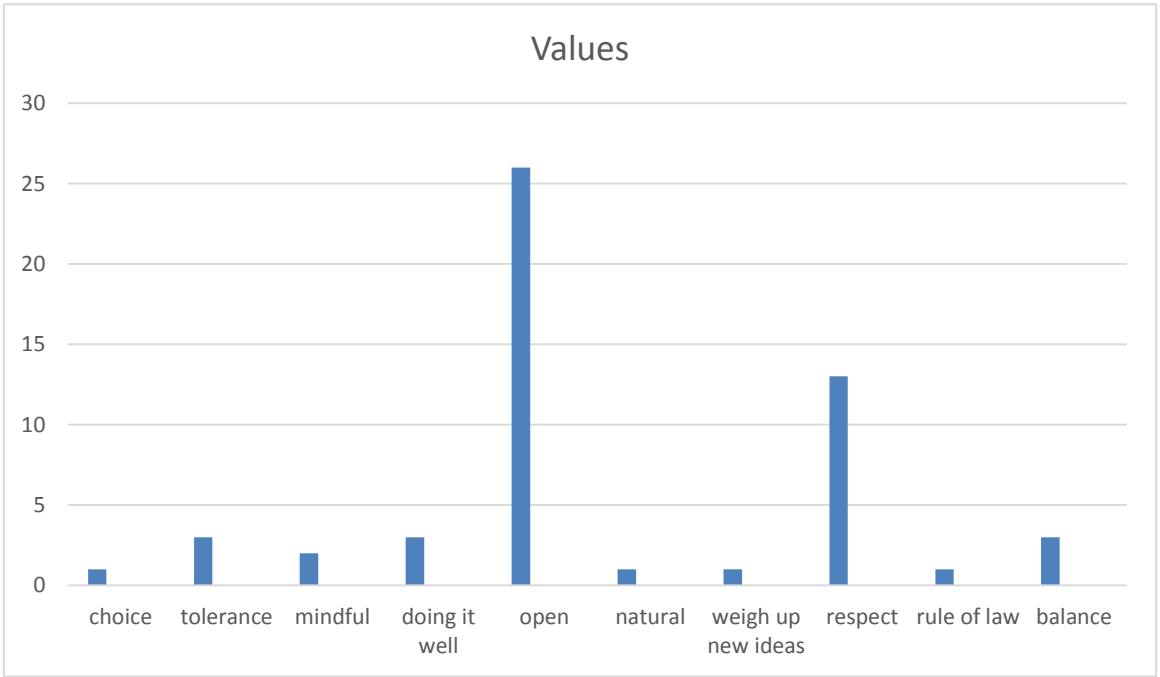


Figure 28. Teachers' reported values

Code	sources	References
Choice	1	1
Tolerance	2	3
Respect	4	13
Balance	2	3
Mindful	1	2
Doing it well	2	3
Open	6	26
Natural	1	1
Weigh up new ideas	1	1
Rule of law	1	1

Figure 29. References and sources for each value.

For example, Chris expressed the importance of openness for him and for his pupils:

> *It's important to be open minded.*

He contrasted this with the 'closed mindedness' of his pupils commenting on the influence of parents.

> *It's hard to talk from a religion point of view because very few children are religious. I would say now that there are a number of children who are very quick to put down Christianity, for example, and say 'Yeah, well, that's just not true' and so on and they have quite a set opinion despite the fact it's not necessarily based on much reasoning or thinking. It's obviously just inherited from parents. Part of what we try to do is to encourage children to accept the fact that there are a lot of things in the world that they don't know and they don't necessarily have the answers yet and you know it's important to be open minded.*

Openness for him included not having all the answers and included the possibility that for him if a behaviour 'goes against the grain' of his worldviews this does not negate that view. Interestingly, he notes a separation between professional and personal views.

> *I think because I'm not very worldview conscious I think as a result I'm very open to all worldviews and I don't I wouldn't necessarily say this to*

the children but I tend to think down the lines of the fact that when we talk about, I don't know Islamic extremism, actually people are just doing what they believe in and although it might go against the grain of our society I'm kind of open to the fact that I certainly don't know what the answers are and therefore I don't think it's right to claim that you know the answers apart from other people.

How he prevents leakage of these personal views into his professional capacity as a teacher he does not express but clearly he deems this possible. Yet Bryan and Revell (2011) question if this delineation between personal and professional views is possible, in terms of the ambiguity of objectivity. This has become a key issue more recently, with the impact of the Prevent Strategy requiring teachers to actively promote fundamental British values, thrusting teachers' private, personal views into the professional arena (Revell and Bryan, 2016).

The value of openness led to Julie striving for this as a goal in her RE teaching:

I think I'm probably more aware of how I convey information to the children and try not to give my opinion on it but to leave it open to them to look at and to make their own thoughts. Like using the images (from the CPD training) so they can come up with their own thoughts – not just images but just various different things so you get their thoughts rather than you teaching them , a particular way or thought.

Openness for Julie includes attempting to prevent her own views influencing the pupils. She realised the need to create RE lessons where this was possible and had found the CPD materials useful platforms to implement this 'open' style of teaching.

Sally used the term 'open' ten times in her interview, more than the other teachers, so openness seemed important to her.

I don't like to be put into a box. I think it's quite important to have that openness to absorb new information.

Openness, for her, therefore, involved listening to and absorbing, new information and ideas. She saw openness as essential to learn from others but

did not connect openness with criticality. However, she did tie belief in with openness.

> *If you are open, if you learn from others, even if you don't believe it yourself, you can always learn something*.

Additionally, she linked *life experience* with the development of her views as she felt that her travels overseas had opened her up to think about other views:

> *That opened me up to think about things, there are other ideas.*

Respect for others was another significant value which tied in with openness. Alison noted that since becoming more aware of her own worldviews this challenged her behaviour. As she valued openness she realised that she needed to be open to listening to those with views other than her own and realised that even though she held openness as valuable she needed to actively implement that. She retold how having different speakers into the school had challenged this for her. As she had chosen to listen to the Humanist speaker without negativity she realised that she needed to do the same for the church worker.

> *I am quite an open person anyway so I suppose listening to the church worker. maybe in the past I might have been a bit more dismissive or sceptical if I'd heard it on the radio or something but having him there and having thought critically about what the humanist was saying made me think oh let's listen to this side too.*

Purposefully choosing to be open to the speaker enabled her to listen to the essence of what the speaker said more effectively. She went on to express another of her values and goals in life: a positive attitude.

> *Our local church youth worker talking about his passion and when he was converted to Christianity. I'm just in awe of his passion and his love of life and love of God. You know it's really quite inspiring. It's such a positive attitude to life.*

For Mary, openness was a fundamental aspect of her worldview involving respecting others by listening to and respecting them. She revealed this in her definition of worldviews:

It's my approach to life, how I treat others, the amount of importance I give to others, the respect that I show them openness to other worldviews.

Rahab, who retold her narrative journey story from a strong faith to questioning that faith, reflected on personal openness towards RE as a positive value:

I don't know very much but I like to think it's slightly more open minded than perhaps I had been.

For her, open mindedness involved being flexible and open to views that differed from her own and which included the possibility of change. After the CPD training she expressed the revelation that her openness was itself an aspect of her worldviews:

I guess I thought my effort to be open minded meant I didn't have a worldview and I have become aware that obviously I do and like you have said that's very evident in all my ramblings on is that my kind of, my journey, to where I am now has influenced me a lot.

She recognised, through the process of examining her worldviews in the CPD training and retelling her story in the interview, that the journey of her life narrative had impacted her worldviews greatly.
Other values the teachers identified as negative – *wrong, brain washing, against the grain, closed, skew* (figure 30 and 31).

Code	Source	References
Wrong	3	4
Brain washing	1	1
Against the grain	1	1
Closed	1	1
Skew	1	1

Figure 30. Negative values expressed by the teachers.

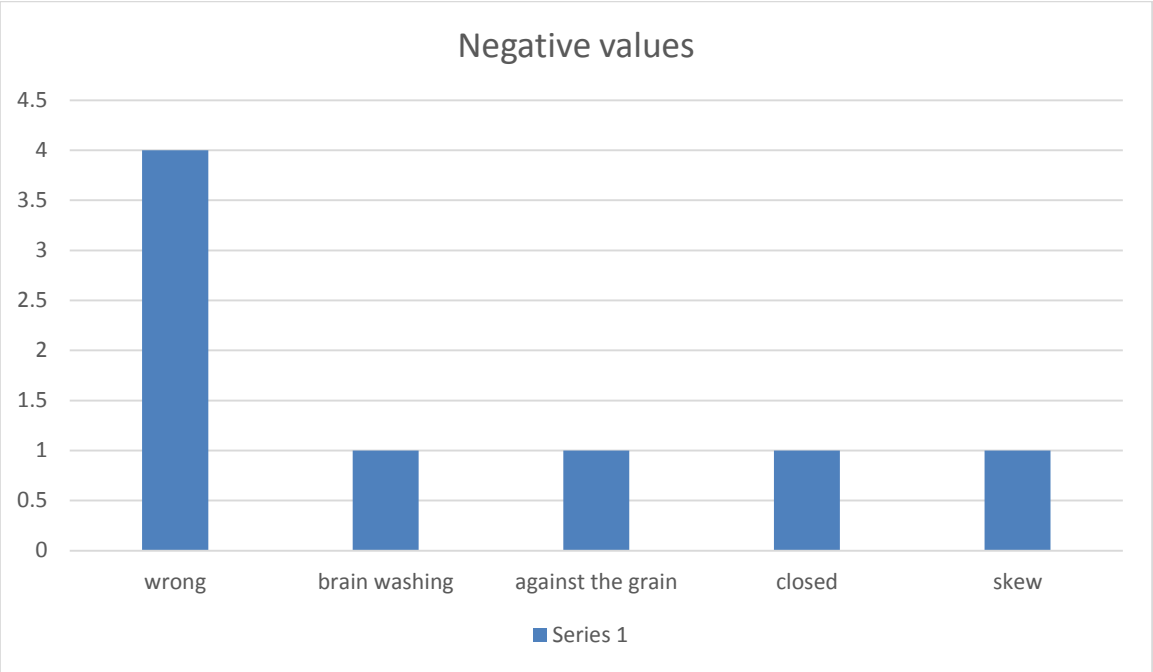


Figure 31. The occurrences of negative values.

These values became apparent during the semi-structured interviews as they retold life histories. For example, Chris's previous comments on open-mindedness refers to the challenges in teaching RE to pupils who had a 'set opinion', which he thought was due to their life experience:

> *There are a number of children who are very quick to put down Christianity, for example, and say 'Yeah, well, that's just not true' and so on and they have quite a set opinion, despite the fact it's not necessarily based on much reasoning or thinking. It's obviously just inherited from parents*

On first reading it might be assumed that this teacher is a Christian, depending on the possible preconceived views of the reader, and therefore is keen to point out the possible truth claims of their faith. However, this teacher expressed no religious affiliation and his comments express his strong belief in the value of *openness* for pupils and teachers when investigating any faith. He was able to identify his values as he spoke about the difficulties of teaching RE: when he found that his values were not held by his pupils. In deciding what was important for teaching RE he had identified and prioritised his own worldviews.

5.7. The action: Life experience and evolution

The evolution of individuals' worldviews was noted by the teachers as they retold transformative aspects of their lives: a turning point, growing up, family influence. The following 'scenes' provides illustrations of significant life experiences:

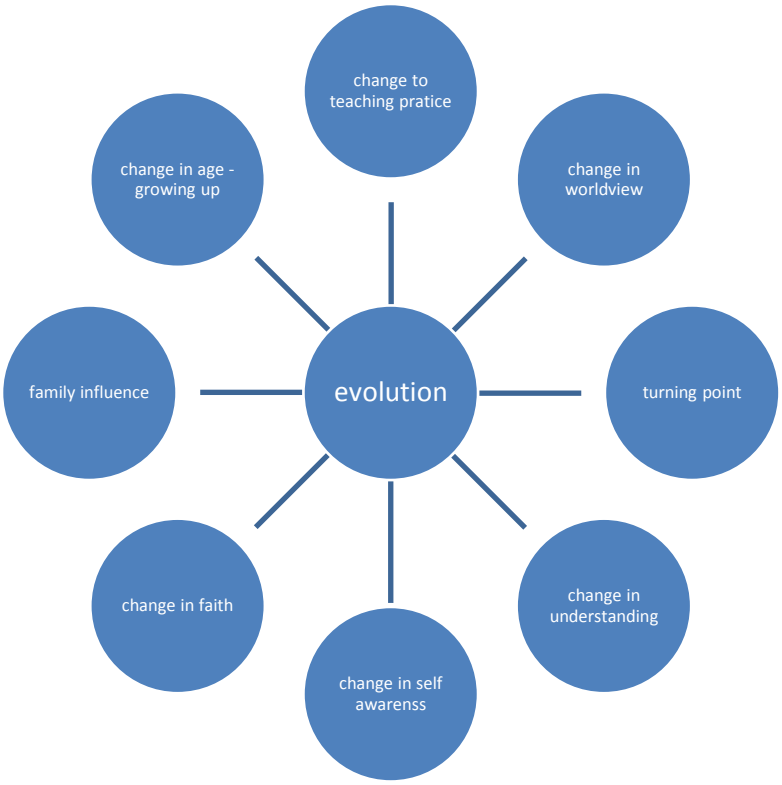


Figure 32. Changes teachers identified in their worldviews.

Figure 32. Word cloud evolution

5.7.a Scene 1

Excavating beneath each comment on the evolution of worldviews revealed life experiences, which the teachers were able to identify. Teachers identified that their worldviews had changed not only towards teaching RE, , but additionally, more widely, in terms of their self-understanding. These they reasoned had occurred through the experiences of attending RE conferences, the impact of their own children growing up and travelling and moving from an insular life to being immersed in different cultures. The depth of change varied due to a range of circumstances including previous experience and preconceived ideas. This adheres to Ricoeur's hermeneutic spiral as each life experience has an impact, or refiguration, on the individual's worldviews: reinforcing their views or adjusting their views to accommodate new information or understanding as they make sense of what they have experienced. A strong relationship existed between the *evolution* of worldviews and *life experience* so these have been categorised together. Life experiences impacted the individuals in differing ways and by differing degrees: in a variable depth helix. Rahab's family member's serious illness caused her to question and reject the faith that had been core to her worldviews growing up. Another felt guilty for no longer praying as she had as a child, reflecting that she had 'grown out of this'.

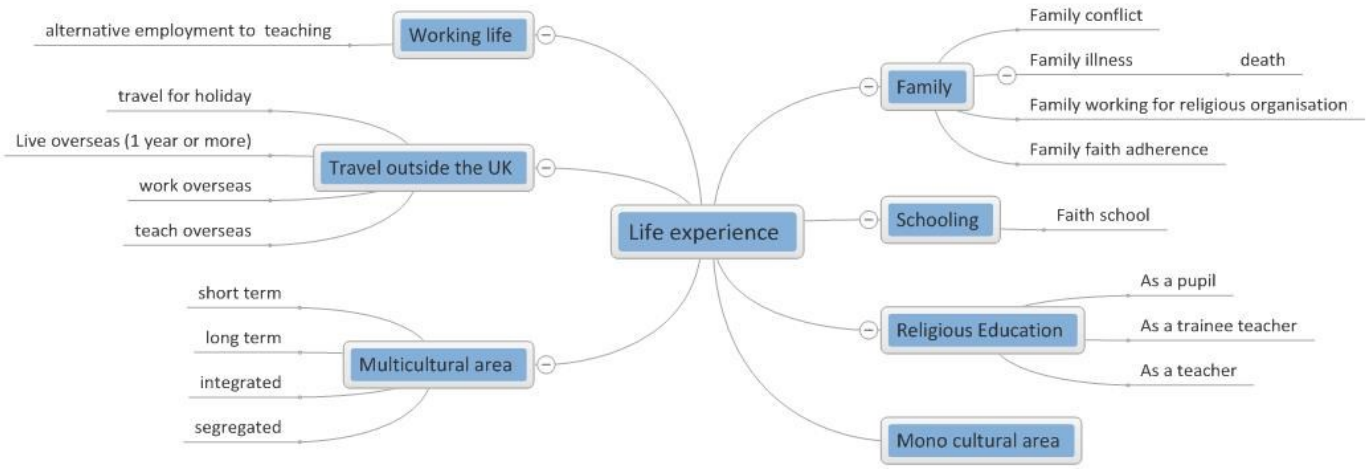


Figure 33. Mind map of codes relating to the theme life experience

Claire noted that her worldviews had 'changed over the years and it probably will continue to develop'. Indeed, Chris noted the fluidity of his worldviews which he felt negated the need to define:

fluid… don't feel the need to quantify

5.7.b. Scene 2: Mono-cultural areas

The interviews were carried out in a predominantly mono-cultural part of South West England. As the teachers retold their life stories it became apparent that some had lived in other multicultural parts of the UK or overseas. Five teachers retold stories of life experience in multicultural areas. The remaining five gave no indication of any life experience in a multicultural area. Indeed, in attempting to analyse the influences on her worldviews Claire wondered if perhaps her area has impacted her worldviews:

> *But I live in pretty much a white British area and would I think differently if I lived in the middle of Birmingham where I was the only white person and I was a minority?*

Claire pointed out the challenges, she saw, of living in a predominantly mono-cultural area:

> *There aren't other people from other cultures we can speak to and have a chat to so you never really get to meet anybody*.

Julie had experience of growing up in a multicultural area and contrasted that with her own children's experience in a more mono-cultural area.

> *I was brought up in XXXX I've only been down here 10 years so I guess the different cultures was more apparent up in XXXX and speaking to my family and I am quite aware of things that goes on that maybe don't go on down here. My sister was the only white girl in her class when she was at school. She's 23 now so we're probably talking 10 years ago yeah she was the only white girl in a class of 30 in a school in XXXX. My childhood was spent in that sort of environment so I think I am more aware of it. It doesn't seem unnatural to me.*

She connects natural with life experience – to experience other cultures creates a sense of the natural or norm for her and thus she sees a deficiency model for her own children and for her pupils in not experiencing this 'naturalness' of other cultures.

I think living down here my children were born down here so they probably see things differently to how I was brought up, maybe.

Julie qualifies her statement with 'maybe' as she doesn't seem to want to appear dogmatic but rather open to possibilities.

5.7.c. Scene 3: Multicultural areas

Multicultural life experiences which the teachers retold were divided into segregated and integrated areas, see figure 34, as the degree of integration seemed to change the impact of the experience. The important differential between integrated and segregated multicultural areas became apparent in four of the interviews where teachers spoke of their experiences in multicultural areas where either there was little contact between different groups or where they had experienced more integration. For example, Julie grew up in a multicultural city but described how little mixing there was explaining that:

You stayed within your own faith.

However, Chris who had previously worked in another multicultural city, had a more integrated experience which informed his views on diversity. He worked closely with people from a different faith and culture to his own. He retold a story of how he was overwhelmed by the generosity of his Muslim boss when he left to train to teach:

The giving nature of the people was just incredible. I want to be able to pass that across to the children that I teach and say 'Look when you are talking about a Muslim terrorist that's not my understanding of Muslims'.

Difference between short term and long term exposure to a *life experience* of multi-cultural living seemed to produce different results. Three teachers had exposure to multicultural living through working in other countries, or in highly integrated multicultural areas, for a year or more and reported heightened awareness of their worldviews, whereas others who had short term travel visits to other countries reported less awareness.

	Sources	References	Cross reference to awareness of own worldviews
Mono cultural areas	2	2	0
Multicultural areas	5	30	3 sources
Travel outside the UK	4	7	3 sources

Figure 34. Sources and references for each scene.

5.7.d. Scene 4: Family

During the CPD sessions in attempting to illustrate the subconscious nature of worldviews (Sire, 1988) I tell a story about celebrating Christmas with my in laws and being surprised by the difference in the way they celebrated Christmas and in the way their 'norm' grated against me as this was different from my own family's practice. Claire found this resonated with her:

> *Do you know what really struck me? It was something you said, Christmas. The same thought hit me at Christmas, when you said what was a normal Christmas for you, for your family. I've given it a lot of thought and I thought actually we have a very particular way that we do Christmas in our family and I know that's different. So when you said I thought actually we are very specific as to what we as to what we do we open presents under the tree. When we had children it was at the end of Mum and Dad's bed and now we take it under the tree and we take it in turns and we all watch and it's not a mess but that's changed again as now that my children are grown up. So Christmas is evolving for us.*

As their children have grown up and left home their celebrations at Christmas have changed and their norms have changed. Claire had become aware of the evolution of her own normal practice due to life experience.

Awareness of Claire's own life narrative enabled her to see the process of evolution of aspects of her worldviews and the factors that have impacted that. Change or evolution can be difficult periods for individuals and life experience can undermine identity and self-esteem or enable that to flourish. Nicolet-Anderson suggests that 'time represents a threat for identity, for it brings with it

the possibility of change' (2012:127). Rahab, who lost her faith after family illness, retold how she felt 'groundless'. It is within this process that the reflexive nature of self may produce a new adapted identity: the same experiences may produce a variety of impacts for individuals. The question of personal identity is for Ricoeur tied to that of temporality and in 'the dialectic of idem-identity and ipse-identity …is the reflexive character of the self' (1992:18). At precisely this point of change the self can develop in varying ways. There resides the element of choice – past experiences, the archaeology of self, and the draw of future goals, the teleology of self, work in dialogue to evolve the individual's identity in varying ways. For example, the choice exists to become bitter after negative life experiences, such as the racism suffered by Mary, or to use the experience positively to inform, in her case, her own practice of inclusion.

5.8. Resolution: Impact

Figure 35. Mind map displaying intereconnections with impact.

5.8.a. The resolution, or concluding scenes, of this narrative arrives with the investigaiton into the *impact* of these life experinces and the process of evolution on individual teachers' worldviews. However, this is where the concept of a story displays limitations: there is no conclusion to the story. The

story is incomplete for this is merely a snapshot of an individual's life and of the aspects they chose to divulge in their recounted life history. This is where employing Ricoeur's cyclical thinking assists this project further as he preferred to speak of a hermeneutic spiral, rather than a circle. These interviews provide a mere glimpse into the lives of these individuals and different impacts on their worldviews, demonstrating the cyclical nature of life experince and change rather than portraying a static worldview or a production line process of worldview development.

This can be observed in the mulitdimensional nature of the theme of *Impact*. Life experience, such as having children, family bereavement, change in work, may all impact the individual, as already noted. The focus for this section, however, is on the impact of *worldview-consciousness* and the extent, if any, to which that has impacted the individual teachers and their RE teaching.

5.8.b. Seeing

A key factor in worldview consciousness, from the interviews, appeared to be the relationship between the themes of impact, seeing and understanding.

The word seeing (or stem word) was employed 157 times in the interview transcripts, referring to seeing visual images in the media, cultural practices, clothing and rituals, as well as seeing points of view and perspectives.

Whilst the relationship between life experience and evolution of worldviews proved to be strong for all of the teachers involved, similar life experiences did not produce the same impact on teachers' views. Therefore, I probed further into the complex web of the teachers' narratives to ascertain what differences led to these different outcomes. Seeing and understanding became two related additional key themes. The crucial aspect in terms of impact came between seeing and understanding. Where both worked together impact emerged that seemed to be of a deeper nature. Where life experience remained part of 'seeing' without any perceived understanding on the part of the individual teachers then the impact was different. For example, many of the teachers had travelled overseas and noted different cultural practices. Sally noted some specific cultural practices on her travels which were not part of her societal

norms, but when asked did not know the beliefs behind these practices and queried whether she had asked but forgotten or never discovered.

> *I figured obviously it was a cultural reason. We didn't really get into why I probably did find out at the time and I've forgotten to be fair but no, for me I think it was a case of if this is what we believe we're in their country we'll do what they do and it wasn't really any skin off our nose to do what they did.*

For her the reason for the difference that she saw was unimportant but she felt that the observance of appropriate cultural norms was important, particularly as it posed her no inconvenience. It would have been interesting to pursue this further and discover whether if she had objected to the practice she would still have observed it or not, and whether this may have led her to examine the rationale or belief behind the practice.

Figure 36. Word cloud for the theme of seeing

Figure 37. Mind map for the teachers' reported connections to seeing.

5.8.c. Understanding

Closely connected with *seeing* was the theme of *understanding* as these related to what the individual had seen or experienced. From the data analysis strong relationships were apparent between seeing, life experience and understanding. Indeed, all 10 teachers related *seeing* to *life experience*. But only three of the teachers related *understanding* to *seeing* and *life experience*: Chris, who had worked in a multicultural city; Naomi, who had lived overseas for a year and lived in a multicultural city in the UK; and Sam, who retold a narrative of a debate in an RE lesson.

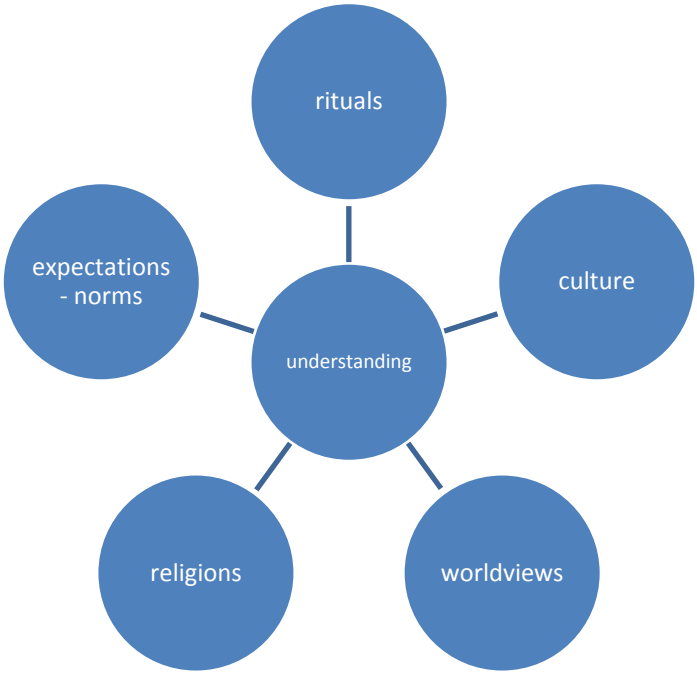


Figure 38. Mind map for the teachers' reported connections with understanding

Understanding Islam, for Chris, came from life experience of working with Muslims in London rather than from a formal educational setting. Whilst useful to provide insight into the life experience of practitioners of Islam, life experience alone can lead to misunderstandings. For example, he had assumed that the major religion in India was Islam due to the fact that the only Indians he knew were Muslims so he assumed all Indians were Muslim. Thus, demonstrating the possible limitations and dangers of creating generalisations solely from life experience.

Understanding difference was not merely confined to cultural differences from different ethnic groups but also different social norms. For example, Naomi noted the different treatment of the Bible in an Anglo-Catholic Church in a multicultural city from her own normal practice.

> *They process with the Bible down the aisle and they kissed it and my initial feelings were like urgh! This is just awful! How can they do this?*

However, she then noted that as she discovered their rationale for this different practice she felt more able to understand and accept. Thus knowledge aided understanding:

When you get to know the people and you get to hear about why they do it and how long it's been done and that just helps.

Understanding of challenges facing those of other faiths was introduced by Sam, to his class as they examined the challenges for Sikhs in wearing helmets on motor bikes: obeying their religious law or the laws in the UK.

We covered part of the Easter story so we've been looking at Jesus in the temple and relating that to seeing something that's wrong and putting it right. And how other people have been inspired to do the same. We've done work on should Sikhs wear crash helmets. A debate about what is more important, their faith or their safety? Or their faith or the law? It was interesting to see the different range of viewpoints

In each situation differences were seen but attempts had been made to understand why these differences existed and what challenges they may produce for individual practitioners of faith.

5.9 Impact on their RE teaching

5.9.a. Increased confidence

The teachers were directly questioned, during the interviews, about how confident they felt in teaching RE since the CPD training. Six reported that their confidence had increased, including Alison:

Increased, because you show the children you are on the journey as well, so it's not that you have to know everything.

Out of the remaining four one had not taught RE since the training and therefore felt unable to comment, two others already felt confident teaching RE and the last, Mary, felt 'overwhelmed' by teaching RE. Interestingly two teachers, Claire and Liz, felt they needed more subject knowledge training whereas Alison had gained some reassurance that she didn't need to 'know' everything. For her the teacher was a guide rather than an encyclopaedia.

5.9.b. Mindful of the views of others

Julie noted that being more aware of her own worldviews has helped her to be more aware of the worldviews of others:

> *I think it's being aware that they've probably got their parents give their own opinions and their own views and the way they're brought up they might have that theory as well as what we're teaching them. So, I think it's being mindful of their own little culture or their own little community as well.*

Her comments display a broad use of the term culture and a recognition of the existence of family and community culture, covered in the CPD session. However, her use of the term 'little' is interesting. It is unclear as to whether she is identifying the fact that these cultures are relatively small in influence and members or if she is deeming them insignificant.

Additionally, Alison noted a growth in her understanding:

> *I suppose my understanding of how you compare different facets or the ways that you can compare worldviews is growing.*

Whilst she didn't elaborate on this she did say that she would value more practical resources in enabling this to grow further.

Furthermore, Naomi expressed her view that being worldview conscious enhances her RE teaching:

> *I think it probably enhances it if anything because I am aware of my own view points and where it's come from and so I look at other people and I think ok in the Qur'an, in particular, there is lots of overlap with stories that are similar with stories in the Bible and yet they are different. They chose to do things differently and believe things differently I question it. It's sort of puzzling. It's interesting, so I suppose it does help me.*

She retold a story from her class where one child had been struck by the similarities between Islam and Christianity:

> *One of the children in year 5, she said, and she was struggling to articulate it, but she said, and we were talking about God, and we talked because we looked at creation stories and we looked at different*

versions of creation stories and looked at the overlaps and she said, "Well, Miss, isn't it just like there's one God and there's all these different stories and one God but we are just doing them differently." So, she is saying one God but different approaches and I do wonder whether that is the case but I don't think it is but that may be because of my own personal belief and I can really see where that comes from.

Whilst not agreeing with this worldview she realised that this was because of her own worldview and could appreciate that the pupil may well have come to a different conclusion to herself from what they had studied.

For Liz, she felt that her worldview awareness and in particular the discussions during the CPD training session had helped her to see that her assumption that everyone thinks the same as her had flaws:

Obviously more aware of people's worldviews and I'd be more aware of what other people, how other people might see something. Whereas, I just think 'Oh, everyone's going to see it that way' but actually…

5.9.c. Promoting their values

RE was seen as a vehicle to promote teachers' values – to 'raise awareness', 'bring balance', 'treat sensitively', 'be sympathetic', to be 'non-judgemental.'

Sally felt that her awareness of her own worldviews enabled her to balance this with the views of others:

I think so that not being afraid to say what you think but being careful not to upset or push your thoughts on someone else. All the children are from different backgrounds and they may be told different things at home. So it's really important to, just we always use the words it's ok to say 'what I believe is' and if that's what someone believes then that's absolutely fine even if you don't agree with them or believe that as well.

She highlights the need not to be judgemental:

To be non-judgemental, definitely, to listen and learn because like I say even if you disagree with someone you can still learn something from that. I think it's important to know what other people believe in as it impacts a lot of our lives now on a daily basis. I think if you are a bit more aware it's more understanding there, you know you're tolerance of certain things will be greater because you will understand. I always think of it, and this sounds awful, but, say you were trying to understand the whole realm of SEN and different children have different problems. I'm not saying having a different worldview is a problem but they have things and they look at things in a different way or they need different things but by having an understanding of how people work you then understand if something happens to ignore it or I think having a worldview and being conscious of that, you know why something is happening. You're just more tolerant I guess. Understanding of what is going on.

For Sally becoming conscious of her worldviews plays a key role in tolerance and acceptance of other's worldviews.

5.9.d The impact of Lead Teach Learn RE

Ofsted (2013) highlighted the poor teaching of RE in England and I was interested to see if any assistance could be provided for teachers in aiding their confidence and subject knowledge. However, many of the teachers retold stories of excellent RE lessons inspired by their training through LTLRE. This challenged my own preconceptions about the quality of RE teaching in the South West. My initial contacts with schools came through the LTLRE conferences I attended. These individuals were highly motivated in their teaching of RE. Through them I ran training at regional Hubs and at schools in the South West. LTLRE appeared, anecdotally, to be a key factor in best practice in RE and this may have impacted the results of my own research. Whilst not being trained at university or possessing an A level in RE, and so meeting my criteria of non-specialists, they may have developed specialist skills through LTLRE conferences and Hub meetings which enabled them to become more specialist in teaching RE. However, many of the teachers who attended the CPD sessions and were interviewed were not part of the LTLRE network thus the impact on my research findings was limited.

5.10. Conclusion

The story of the findings reveals catalysts for the teachers in becoming aware of aspects of their individual worldviews and the impact of these on their RE teaching. Having listened to the stories that the teachers retold these findings relate directly to, and provide insight into, the initial research questions:

- H**ow** can teachers identify aspects of their own worldviews and the narratives which have been instrumental in their evolution?

The teachers reported that the process of identification of aspects of their own worldviews was facilitated by the CPD activities, in particular the images employed. Other key catalysts that the teachers noted for ability to identify or be aware of aspects of their own worldviews were conflict in family life, preparing RE lessons, faith and discussions of the images, from the CPD session. This was reported under the section on awareness of worldviews, 5.5. This aligns with Merizow's (2000) concept of transformational learning occurring through disorienting dilemmas – as the teachers encountered difference in opinion concerning the images, difference of faith positions, differences of opinions on immigration within their own family etc these highlighted to them their own views in contrast. Thus the opportunity to become aware of these differences enabled the self-reflexive process to begin.

Their awareness of aspects of their own worldviews additionally became apparent throughout the interviews as the teachers spoke of their *values,* negative and positive. These were valuable to them in their professional capacity and personal lives: open mindedness, tolerance, respect and 'doing it well'. RE was seen as a vehicle to promote their own self-defined 'good' values.

Further evidence for the process of worldview identification was found in the relationships between the themes of *seeing* and *understanding*. Teachers reported seeing cultural and/or religious differences yet without the linking relationship to the theme of *understanding* this seemed to remain superficial. Knowledge of the narrative behind, or evolution of, these worldviews was lacking and seemed to hinder depth of understanding. This will be investigated further in Chapter 6.

- Does identifying their worldviews positively impact teachers' teaching of RE?

The identification of the teachers' own worldviews and the impact of these views on their teaching were evident during the interviews when the teachers were questioned about awareness of their worldviews and in differences in the themes of faith and impact: reporting mindfulness and growing confidence.

Teachers who identified as following a specific faith revealed a sense of the need to be aware of the possible impact of their own views on their pupils whilst teaching RE. Those who expressed no faith allegiance saw no need to be wary of any possible impact on their pupils through passing on their views to them. As Revell and Walters' (2010) found the predominant secular worldview was perceived as if it were the norm or neutral and therefore passing on the norm to pupils was not seen as problematic.

Significant impacts of the process of their own worldview identification, on their RE teaching, were identified by the teachers: growing confidence and mindfulness as they become more *worldview conscious.* They recognised that this could significantly enhance their RE teaching. Whilst revealing positive results for this research, caution is needed in that these results are self-reporting and not a quantifiable test of their efficacy in teaching RE. However, assessing growth in confidence is something that only an individual can measure in themselves.

- What impact do the teachers perceive that reflexivity makes on their teaching of RE?

The teachers' comments provide evidence of a solid foundational start to the reflexive process. The teachers were able to examine some of their preconceived ideas, relate these to their RE practice and then attempt to undertake distanciation to mitigate the impact of their own worldviews on their teaching of RE. The sample size means that generalised findings cannot be proposed nor can claims be made that the CPD tools provide an effective system to overcome all issues in the process of worldview identification. However, the rich source of data can be used as a step towards more extensive in-depth research.

To further investigate the impact of reflexivity in Chapter 6, I unpack the issues, raised in this chapter, by examining the possible connection between seeing and understanding others and self. Whilst 'understanding' may imply agreement I will therefore focus on identifying worldviews: seeing without identifying worldviews, seeing and identifying worldviews and seeing others and identifying own worldviews.

Chapter 6 Discussion

6.1. Introduction

The aim of this project was to enable teachers to identify aspects of their individual worldviews. Whilst examining the relevant literature on worldviews and identity, the vast challenge of the task became apparent. In the literature review I noted the challenge in defining worldviews, even in differentiating between belief and knowledge. I chose to subsume these into the definition of worldviews, which whilst creating a larger subject to identify, yet made more sense in terms of combining abstract value-laden aspects of self. Initially, the focus for the project was on enabling teachers to identify aspects of their own worldviews by examining the process of worldview formation through the hermeneutic spiral. Identification of this process was sought through an archaeological process, of past experiences, and an investigation into the teleology of the individual. This sense of telos led me to another helpful insight from Ricoeur: individuals' pursuit of 'the good life'. This enabled me to focus this research on a more tangible area. To enable teachers to identify their definition of a good life, and observe how this may well be very different from even their fellow teachers, provided a focal point for this project.

Within relevant literature on educational research, attempts to identify 'self' existed through travel overseas, work in other cultures, photographs, vignettes etc. Some strategies seemed merely to reinforce prejudice and bias (Joram, 2007); others seemed to enable preconceptions to be challenged (Stockall and Davis, 2011). I employed a range of activities in the pre CPD tasks, and in the CPD session, which built on some of the most effective of these previous ideas, such as photo elicitation and moral dilemmas, but veered away from written self-reflection, which without any knowledge, of self or other, could merely reinforce bias. Building on Merziow's (2000) 'disorientating dilemmas', the CPD session employed photo elicitation to disorientate, and through that highlight difference – demonstrating the existence of a variety of views of a 'good life', even within a mostly mono-cultural environment.

The interviews engaged with an archaeology and teleology of self, building on Ricoeur's views to identify aspects of the evolution of self. As the teachers retold life histories, including experiences of planning or teaching RE or key moments in their lives, they became aware of aspects of their own worldviews and the evolutionary process of the formation of those views.

Chapter 5 sought to demonstrate the effectiveness of these strategies as teachers were able to identify the existence of their own worldviews and aspects of their worldviews. Many were surprised by difference even within their peers who were all seemingly from the same culture /ethnicity. Variations existed within the group as to what constituted a 'good life', which surprised them and impacted their teaching of, choices within, rationale for and views of RE.

The participants' interview responses challenged my preconceptions and highlighted aspects of my own worldviews. I had assumed that certain criteria would enable an individual to be aware of their own worldviews, such as travel overseas, living or working overseas and living and working in a multicultural area. Indeed, Chapter 6 is framed by the fact that my findings were contrary to my expectations. This disorientating dilemma enabled me to learn, just as I had hoped that the teachers would. To learn that seeing difference without identifying worldviews can inhibit meaningful dialogue and restrict depth of understanding (6.2.a, b and c). The research enabled me to question my own assumptions and preconceptions, whilst at the same time actually reinforcing my own assumption that worldviews are critical in the reflexive process. Without an acknowledgement of my own preconceived ideas about what should aid understanding I may well have restricted my research findings. To step back from my own research questions and listen to the teachers stories enabled me to recognize clearly the importance of worldview identification on teaching.

The data, whilst from a small sample, showed up pertinent discrepancies, concerning identification of the teachers' own worldviews, exemplified in three metaphors of mosaic, melting pot and mirror. In this chapter I will examine each one, reflecting on the literature, or previous assumptions that had informed my views, and provide illustrations from the findings which support or contradict what I had assumed. The mosaic signifies difference as different tiles stands

alongside each other without influencing the tile next to it. The melting pot creates a blend of views from differing perspectives that develops a hybrid of the original. The mirror signifies an observation of difference, which reflects back on self, revealing aspects of self to the individual.

6.2. The mosaic - Seeing without identifying worldviews

Figure 39. Makeda (nd)

Observation of difference, one might assume, would lead to greater self-awareness or worldview consciousness or greater consciousness of the worldview of others. Transformational learning, developed by Mezirow (1996, 2000) from Kolb's (1984) experiential learning theory, supports this assumption. Mezirow, as noted in Chapter 3, asserts a transformational theory which 'holds that our acquired frames of reference and the beliefs and values that they endorse may be transformed through critical reflection on one's assumptions and the resulting interpretations validated through discourse' (1996:162). He expands this by highlighting the impact of conflict or challenge:

> When the meaning of what is communicated to us is problematic or contested, we explore the meanings--assumptions, implications, action consequences--made by others. We engage in a dialectical process of discourse to share the experiences of others across differences. The

> more diverse the differences, the broader and more potentially valuable the experience brought to bear (1996:237).

The issue of conflict or challenge, a 'disorienting dilemma' is of great significance for Mezirow. The key element is one of a dialectical process, which concurs with Ricoeur's refiguration of self after a life experience. This is key for this research in that mere observation of difference is not enough for this process of transformation to occur but rather an informed discourse needs to take place. This research was concerned to discover if observation of difference not only contributed towards transformation of self but additionally if it enabled greater understanding of self and others. Indeed, Kanning's (2008) doctoral research examined the links between travel, as a transformational learning experience, and worldviews. He was primarily concerned with the influence of travel on an individual's worldviews rather than consciousness of their own worldviews specifically. However, he did conclude that 'through awareness of others' worldviews the participants became conscious of their own worldviews through exposure to similarities and differences' (2008:iii).

In search of transformational experiences of diverse difference writers such as O Sullivan (1999) have championed the need for physical exposure to overseas experience in the hope that this may provide a challenge to socio-culturally based perceptions. The physical exposure to difference undoubtedly provides a starting point but the data from these research interviews led me to question whether more is needed than a simple exposure to difference. The following examples from the teachers' interviews illustrate that seeing difference does not equate to greater understanding of self or others or produce transformative learning. Without clear understanding of the origin or rationale behind the difference it is hard to see how this develops an individual's knowledge of self or other.

These examples have been chosen as they were contrary to what I had initially expected to find and provided a challenge for me to look beyond simplistic equations: such as between travel and individual worldview consciousness or between life experience in a multicultural community and individual worldview consciousness. After analysis these extracts were included in the overarching theme of differing worldviews as they contained codes of 'worldviews', 'seeing

difference', 'including difference' and 'openness' but were noticeable in that they contained no codes of 'understanding of self or other'. They could not therefore be contained in the overall themes of understanding self or other. The secondary process of thematic coding had revealed an unusual discrepancy, which led to further investigation as to what aids or hinders understanding of self and other.

6.2.a. The impact of travel on worldview consciousness

The first example that was a noticeable inconsistency was from a young teacher, Sally, who recounted the story of her recent travels and accredited her travels to making her more open in her own worldview.

> *I think so because it opened up (her worldview). We did all of South East Asia: China, Australia, New Zealand, Fiji and it kind of flipped and changed everywhere we went to and we had to conform in certain places with what we wore or how we were, how we behaved, whatever else. So that was a huge learning curve as to what other people, their worldview is and what they see as correct and it's very different to our own but yep that opened me up to think about there are other things. There are other ideas.*

On initial reading this accords with the premise that overseas travel may impact understanding of individual's worldviews. However, with further probing an interesting element emerged. When asked to elaborate on what differences she had seen she recounted cultural differences such as shoes left outside a restaurant or covering of elbows or shoulders:

> *We went to a couple of places and I, as a female, had to have my hair covered or I had to have my elbows and shoulders covered, knees covered, before you were let into a place you were told that's what you had to do. In Thailand if you go to a restaurant everyone takes their shoes off so there's just a pile of shoes at the door or flip flops. Things like that you, it's conforming isn't it, you're doing it so that you don't rock the boat with anyone else's view.*

She had noticed a difference to her own cultural practice and identified a need to conform and not upset others. Codes of 'difference', 'travel', 'life experience', 'worldview' and 'openness' were identified but this account did not fit with the themes of 'understanding self or others'. Her clear values, of what is 'good', emerged as mutual respect and tolerance for the views of others. Her narration demonstrated a submissive attitude to other worldviews but contained no dialogue between herself and others. She did mention a 'learning curve' but when questioned she had no knowledge of the worldviews behind these practices and therefore no understanding of why these differences occurred:

> *I: And was the reason explained to you? Or did you have to try and work out why?*
>
> *T: umm*
>
> *I: What was the reason behind that?*
>
> *T: I figured obviously it was a cultural reason. It was quite a long time ago. We didn't really get into why. I probably did find out at the time and I've forgotten to be fair but no, for me I think it was a case of if this is what we believe we're in their country we'll do what they do. It wasn't really any skin off our nose to do what they did.*

Shoes left outside a building can have different meanings throughout the world from a simple desire to keep dirt out of a house to a belief, as in Thailand, that feet are spiritually unclean and even pointing feet at a person can be an offensive gesture. A greater depth of understanding of the worldviews of Thai people on feet could have, on an initial configuration stage, prevented any unintended slight on her part towards them and, at a refiguration stage, enabled her to interact with this view and reflect on her own views of spiritual uncleanness.

Her worldviews had, in her self-reporting, been influenced to become more inclusive – to accept the need to conform to different practices: different from 'our own' - she did not elaborate on whether this meant her own, or her own and the researcher's, or teachers in the UK in general or, in her mind, some set western worldview.

So that was a huge learning curve as to what other people their worldview is what they see as correct and it's very different to our own but yep that opened me up to think about, there are other ideas

Her experience corroborates in some way what Mezirow (2000) found that the experience of travel of 'disorienting dilemmas', practices contrary to the individual's own worldviews, impacts worldviews by moulding them into an inclusive and integrating view: 'one that is more inclusive, differentiating, permeable, critically reflective of assumptions, emotionally capable of change and integrates experience' (p180). This was her response, but is, by no means, the only response to difference. Indeed, many people encountering different practices reject them as alien, evil or immoral. Her worldviews have become more inclusive but perhaps devoid of the critical reflectiveness of assumptions as without the necessary explanation for the difference a critical reflection is not completely possible. In her reading of experiences she interprets them as different practices but has no basis for the rationale behind them. Her experience has produced knowledge of a cultural practice, but yet whether this is transformational is harder to assess. Her experience does not naturally fit with Kolb's (1984:5) view that experiential education is 'the process whereby knowledge is created through the transformation of experience'. Indeed, Ricoeur's assertion is that it is within the 'dialectic of selfhood and otherness' (1992:16) that the Ipse identity can be perceived but without a dialogue this perception is surely not possible. For dialogue to occur an understanding was needed of the values behind these practices, why this was perceived to be a key part of living a 'good life' for Thai people. The example thus demonstrates that without dialogue a depth of self-understanding and understanding of other is missed: the refiguration from this life experience is limited to a basic labelling of 'other' practice.

Sally in her self-reporting stressed that her worldview 'doesn't fit in a box', and is 'open and naïve'. She sees a mosaic of multicultural practices and preferences and views all relativistically, with each new experience she adds that tile on to the mosaic of her worldview. Her worldviews impacted her RE teaching in terms of rationale and role – to encourage inclusive practices.

6.2.b. The impact of living in a multicultural environment on worldview consciousness

A second example, that was contrary to my expectations, was from a teacher who had grown up in a more predominantly multicultural part of the UK than Devon. Julie recounted the story of her childhood in Birmingham and the impact that had on her worldview consciousness. These extracts again contained codes of 'worldviews', 'awareness of difference', 'life experience' and 'openness' but were noticeable in that they contained no codes of 'understanding of self or other'.

> *I think I am aware that being in the school, perhaps not so much down here, but I was brought up in Birmingham. I've only been down here 10 years so I guess the different cultures was more apparent up in the Midlands and speaking to my family I am quite aware of things that goes on that maybe don't go on down here. My sister was the only white girl in her class when she was at school. She's 23 now so we're probably talking 10 years ago, she was the only white girl in a class of 30 in a school in Birmingham.*

She recounts however that there was not much mixing between the multicultural groups.

> *I: Was there much mixing between families as well?*
>
> *T: No, I think you stayed within your own faith.*

She still sees this as a positive experience: comparing on several occasions Birmingham, with more awareness of different cultures due to them being 'more apparent', to 'down here' in South Devon where 'things don't go on down here'[27]. A discourse between the selfhood and otherness is lacking and thus it is hard to perceive any clarity of self-knowledge through this experience.

> *I: So did that help you to get a concept of different worldviews or so did that have a kind of positive.*

[27] The fact that I, as a researcher, question whether this may be viewed as a positive experience displays my own biased worldview that for it to be truly worthwhile some kind of interaction needed to have occurred beyond being in the same room for lessons.

T: I think so because, my childhood was spent in that sort of environment so I think I am more aware of it. It doesn't seem unnatural to me –

She sees the benefit of her experience, of living in an ethnically diverse community, as meaning that, for her, different worldviews are 'natural' and that the lack of diversity in Devon means that for her own children diversity doesn't seem 'natural'.

I think living down here my children were born down here so they probably see things differently to how I was brought up maybe. Cos they're predominately, although I guess that there's more culture going on in this area of the world.

Her experience is one of separated difference: a mosaic of cultures living alongside but not integrating. In her narrative the exposure to seeing difference aids, not in developing self-knowledge or knowledge of the other as such but, as in developing a sense of norm, of different worldviews as a 'natural' phenomenon. RE provided for her a means to 'normalise' different faiths in predominantly mono-cultural areas.

A major theme from the interviews was 'openness' where all values were held as equally important and each belief honoured even if they are counter to the teacher's own views. 'Open' and derivatives of the word arose in all of the interviews in relation to worldviews. The dominant discourse was of the importance of openness as opposed to assumptions of a single 'right' way. One teacher, Chris, inadvertently voiced the possible dilemma with holding all views as equally valid:

Islamic extremism - actually people are just doing what they believe in and although it might go against the grain of our society. I'm kind of open to the fact that I certainly don't know what the answers are and therefore I don't think it's right to claim that you the know the answers apart from other people

The current culture of acceptance and tolerance, enforced in legislation through 'actively promoting fundamental British values' (DfES, 2014:5), seems to have produced a predominantly relativistic worldview amongst teachers regardless of whether they have a personal faith or not. All views are allowed to stand next to

each other in a mosaic of opinion without any necessary dialogue between them. Thus creating a potentially dangerous 'lethal mutation' (Haertel, 1996) of the original intention of the legislation.

The teachers come to teach with their preconceived ideas, as Ricoeur notes in the prefiguration stage of the hermeneutic spiral, of their professional role and the need to value and respect others' beliefs. In Steedman's pursuit of knowledge and interpretation he acknowledges that individuals are full of presuppositions: 'we come in fact to the activities of observation with minds crammed full of ideas' (1991:54) echoing Hanson's (1972) thesis of the 'theory-ladeness of observation'. Each individual ascribes meaning by acts of interpretation to events/texts/cultural behaviour but these individuals are themselves framed by personal, and socio-cultural history. This leads Steedman to a relativism that denies any objective truth; one that seems to resound in the teachers' interviews. Ricoeur would hold that the telos of a 'good life' counteracts the relativistic tendencies of this theory. His teleology is birthed in his faith, which provides truth and moral law to obey, but yet he acknowledges that this is not the case for all. Indeed he cites Freudianism's rejection of religion as 'the universal obsessional neurosis of mankind' (1970:446). Certainly a lack of absolutes seems to have created a vacuum where 'truth' once resided (MacIntyre, 1981, Brogaard, 2008)[28]. Yet Ricoeur's dialectic of teleology and archeology may provide a counter to relativism. Perhaps the main question for a teacher is not is there an objective truth but is it possible to be neutral? An individual is a product of socio-cultural and personal history, but this does not negate truth, rather it negates neutrality and acknowledges that all individuals are engaged in 'informed' interpretation: as 'active participants in the process of interpretation …we must abandon any strict claim to neutrality and objectivity' (West, 2012:399). West was concerned with Biblical interpretation but this is at the crux of this research too: all teachers and researchers are products of their own archaeology and teleology of self. To attempt to read those is to acknowledge the interpretation with which all individuals make with any new information or experiences. These

[28] See Brogaard, 2008, for further discussion on relativism and truth value.

interpretations are evidence of their worldviews, which have evolved through life experience.

The interviews revealed different reasons for the teachers to value 'openness' which was evident from a reflection on their archaeology and teleology of self. These stories, detailed in Chapter 5, demonstrate a link between their past experiences and their future hopes.

Mary retold stories of a struggle to be included and uncomfortable feelings of difference. Her telos was now to create inclusivity in classrooms and tangible acceptance of all. Thus a clear connection can be seen between her painful life experiences and her future hope which informed her RE teaching practice.

Rahab lost her strong faith due to close family illness. This experience and the uncomfortable feelings of groundlessness, a truly 'disorienting dilemma', that she experienced had given her a purpose as a teacher to be open to all faiths and views: not to indoctrinate anyone in one particular faith but rather to enable children to have a mosaic of possibilities that could sit alongside each other, from which they could pick and choose. Her life experience clearly informed her RE teaching practice.

Claire had a strong sense of professional duty. Her 'archaeology of self' revealed a childhood faith rejected and a family unsympathetic to inclusivity but her personal teleology to be a 'good' RE teacher insured a support for openness and acceptance of all. For each of these teachers their telos has informed their teaching practice out of a negative past experience of their own.

The mosaic metaphor was evident in teachers who chose to adopt other cultural practices, such as removing shoes before entering a restaurant, without necessarily choosing to identify the worldviews behind these. For these teachers this was seen as good practice in life and in teaching. Yet a problem remains in how this can continue if these worldviews contradict each other? How can openness to all, adopting new tiles into a grand mosaic, really succeed when many worldviews hold contrasting if not contradictory views? Whilst a mosaic can have tiles side by side that clash the mosaic this creates may have clashing patterns of tiles that jar and may cause visual stress: the harmony and integrity of the mosaic may be compromised.

6.3. The melting pot - Seeing and identifying worldviews

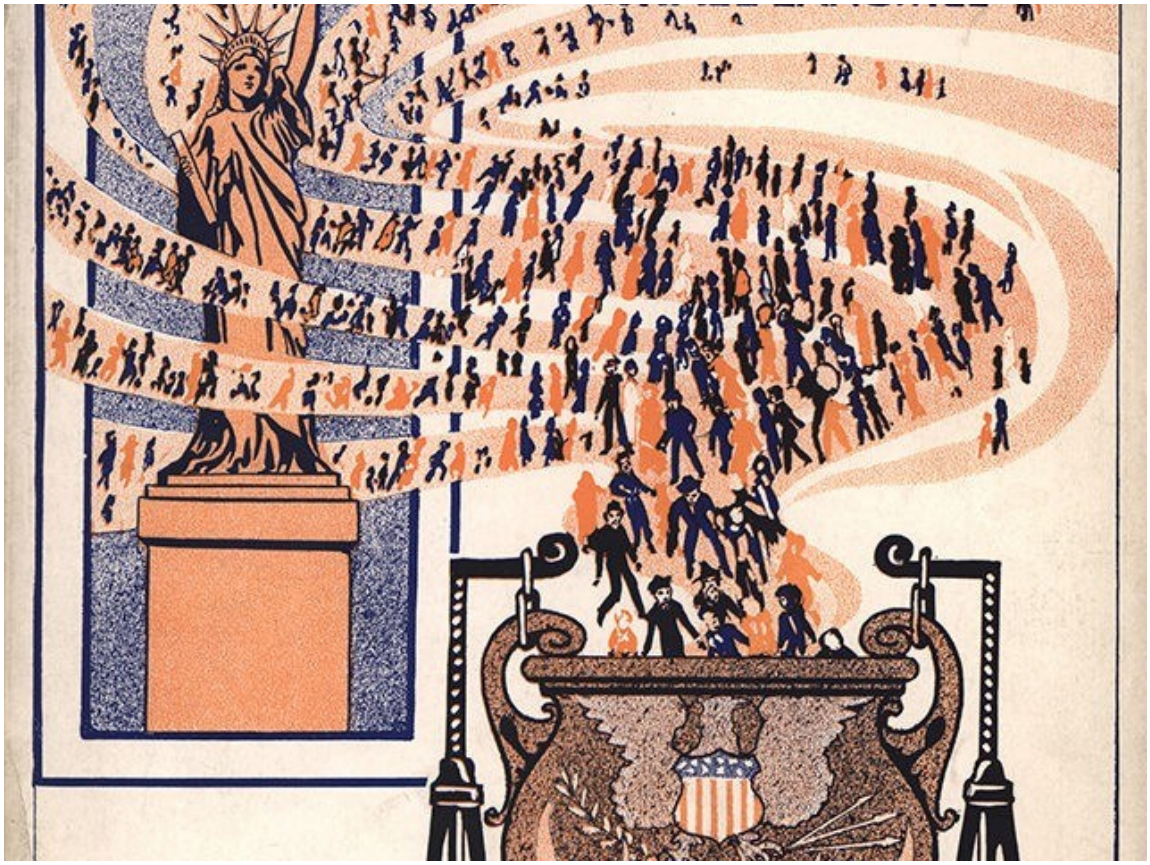


Figure 40. Zangwill (1908)

6.3.a. The impact of living in a multicultural environment on worldview consciousness

The following examples of lived experience have been included in comparison to the previous ones: how their lived experiences contributed to their worldview formation and their self-knowledge, how all these experiences were placed in a 'melting pot' which produced their worldviews. Zangwill's (1908) play praises the eradication of ethnicity as all peoples are melted together unified. Initially accoladed as encapsulating the American absorption of immigrants (Krauss, 1999, Sacks, 2007), the metaphor has been laterally rejected as an abhorrent denial of individual identity (Vecolli, 1995). I employ this term not exhorting benefits of the metaphor but due to one teacher's use of this term.

In comparison with the previous examples I hope to uncover what may facilitate or hinder the identification of individuals' worldviews. As cited in Chapter 1, Steedman claims that 'knowledge cannot be separated from the knower'

(1991:53). Steedman develops this thought by differentiating between two aspects of knowledge: knowledge not just to know facts but knowledge due to lived experience (1991:58). These accounts included 'worldviews' and 'difference', but had the added concept of 'understanding' and thus were contained in the wider theme of understanding self and others.

Chris narrates his experiences in living and working in a multicultural city alongside Muslims and delves into the archaeology of himself. He recounted a different narrative to the one perpetuated by the British media:

> *I grew up in an environment where there was quite a large Jewish community so I would say that I have more understanding of people with Jewish backgrounds and maybe some other backgrounds. I spent a while working in an Indian company up in Tottenham Court Road selling Hi-Fis with a sort of Muslim background in the family and learnt a fair amount through them, my concerns about being in the South West of England is that the children often have a very narrow point of view based on what they see in the media. My experience of working with Muslims was so entirely different. I previously worked in large companies - Tandy, Dixons and suddenly I was in a company where when I left I was told 'What present would you like? Do you want a TV? Do you want a Hi-Fi? We must give you something. It's important because you're going to become a student and we need to support people who have less than us'. The giving nature of the people was just incredible. Sometimes I want to be able to pass that across to the children that I teach and say, 'Look when you are talking about a Muslim terrorist that's not my understanding of Muslims.*

He expresses the conviction that the teacher's view is the one that should be taught as from his experience he knows/believes this to be true. His account included a strong sense of a 'deficit model' in Devon, 'difference', 'lived experience', 'working with those from other cultures' but does additionally include 'learning from others'.

He stressed the need to show the pupils that the world is a 'melting pot':

Down here the children are exposed to so few different alternative religions so again it's possibly an opportunity sometimes to make the children aware of the fact that although down here we might not have people from lots of different backgrounds actually the world is a melting pot and the country is a melting pot.

He sees a heterogeneous society becoming more homogeneous as a 'good' pursuit. Is homogeneity restricted to his views? Yet, he recognised the issues facing teachers and pupils in countering the predominant media narrative on Islam:

I understand why down here they feel that way because probably teaching 12 years in Torbay I would think I've only had three Muslim children in my class. If that, in fact, I've taught three Muslim children but not in my class and I have never taught a Jewish child. I don't think I've taught a Hindu to the best of my knowledge. So it does mean when we have discussions the make-up of an average class will probably have one or two children that maybe go to church and are sort of relatively committed and prepared to talk about it, three or four that are a bit embarrassed about talking about it because religion is not seen as being cool and the rest, you know, some thinking they believe in God, but they don't quite know why, or the sort that are actively against religion.

His understanding of the generous nature of Muslims came from personal lived experience. He saw how they, the Muslim family that he worked with, valued generosity even to those of other or no faith. Their action impacted his interpretation of the Muslim faith and his desire to portray this to his pupils. Their action became a stereotype for him for all Muslims: the actions of the few representing all Muslims. The definition of worldviews, that this research employs, refers to 'frames of reference' (Aerts et al, 2007) which here Chris highlights in that his frame of reference is very different to that of his pupils and his aim is to broaden their frame of reference. The integration of new experience is possible within those frames of reference: The 'cultural frames of reference constitute the boundaries and formulas with which the learner differentiates, assigns values and integrates experience' (Mezirow, 1996:162). Chris's frame of reference for the Muslim faith was formed by this lived

experience of positive social interaction. As he spoke the evolution of his 'Ipse' identity and origin of this in his worldview became apparent to the researcher and to Chris. For him, to enable his pupils to broaden their frame of reference for Islam, in particular, fitted with his telos for a 'good life'. This highlights the potential danger in teachers' conceptions of the 'good life' remaining unchallenged, particularly if these are contentious or disputable views. Yet the labelling of these are products of worldviews.

6.3.b. The experience of living with another worldview - Seeing through another's lens

Naomi felt she was very aware of her worldviews and how these had transformed due to life experiences. She recounted a story of a move to XXXX:

> *I think my worldview first started to change when Paul and I were first married. We lived in a curate's house in a parish just outside the outskirts of XXXX. It was the curate's house so we felt like we were obliged to go to the church. It was a very Anglo-Catholic church. I had not been to an Anglo-Catholic church before. They process with the Bible down the aisle and they kissed it and it was like, this is just awful. My initial feelings were like, just awful! How can they do this?*

She noted how uncomfortable she had been with a practice that differed so markedly from her own. She experienced a 'disorienting dilemma' but went on to question why this practice existed:

> *When you get to know the people and you get to hear about why they do it and how long it's been done and that just helps you know.*

Her engagement with otherness, seeing the worldviews behind the behaviour, enabled her to see why those of the same faith as her would act in this way, which had seemed so alien to her at first. She had learnt to see through another's lens: to see why the individuals acted in this way enabled her to tolerate this practice. For her dislike of the practice melted away as she understood the origins and purpose of the ritual. [29] Her dialogue with the

[29] Understanding the origins of a practice does not necessarily equate with objections to the practice melting away at all times but occurred in this instance.

practice enabled her to understand this and changed her own views of the practice. Both the practitioners in the church and herself, had the same value of what was good, in holding the Bible in high esteem, but embodied this value in different ways. Her dialogue with the practice enabled her to understand and see the practice in a very different light. Aspects of her worldview melted, in terms of her attitudes to Anglo-Catholic practices, to accept the other practice even if she did not carry out the practice herself.

The melting pot metaphor seems to be a product of a desire to understand the lived worldviews of others which individuals then allow to impact aspects of their own worldviews, attitudes to Muslims or Anglo-Catholic traditions, which then impacted their RE teaching.

6.4.The mirror: seeing others and identifying own worldviews.

Figure 41. Mulholland (2014)

A further metaphor, appropriate to this research's findings, was a mirror. Rob Mulholland creates mirrored sculptures in the shape of people[30], which disorientate viewers, impacting their perception of the environment. The chosen

[30] See figure 41.

image is one where the photographer has been captured in the process, reflecting the mirror metaphor well: as an individual looks at another they may see themselves reflected or the contrast may enable them to see contrasting aspects of themselves. As the teachers described seeing other people's behaviour or hearing their views this mirrored back to them aspects of their own worldviews – what they took for granted as 'norms' for behaviour or what they thought entailed a 'good life', or highlighted unconscious views in themselves. They described how they had learnt about themselves as they interacted with others: seeing of others becomes a mirror to see themselves.

This correlates well with Ricoeur's view that actually one does not understand oneself in isolation but in response to text, or a life experience: 'to understand oneself is to understand oneself in front of the text' (1991:87). Ricoeur claims that this process provides clarity. Rather than imposing on the text our finite capacity of understanding, reading may illuminate self: reading 'is exposing ourselves to the text and receiving from it an enlarged self' (1981:43). However, is the self really enlarged or simply seen more clearly? Enlarged implies growth, yet does the self actually grow through exposure to text? I would contend that the exercise may enable the self to be seen more clearly – to grow only in self-consciousness not stature. Ricoeur maintains that this process enables the reader to be exposed to worlds other than the one they inhabit and enables the reader to distance themselves from their world in the process of distanciation[31] . This affords the possibility of critique of oneself and another. Within this metaphor the main area of interest is in the process of interaction with text, or life experience, in revealing self.

6.4.a The mirror of RE: Identifying aspects of one's own worldviews through preparing RE lessons

Chris became aware of his own views as he researched and prepared to teach a new topic in RE: Humanism. In studying the views of others he saw himself in their views. In agreement with them he realised that his personal views actually adhered to aspects of an 'acknowledged' worldview. As he looked at what he

[31] Refer to Chapter 3 for more detailed discussion on distanciation.

thought was another worldview he saw himself reflected in their views[32]. The preparation of this RE topic proved to act as a mirror to him.

6.4.b. The mirror of images: Identifying aspects of own worldview through images

One of the most mentioned images, from the CPD training, was 'Bikini vs Burqa' (Evans, 2011) which reflected to a few of the teachers something significant in their own views. Particularly the suggested thought process of the lady in the burqa challenged Liz, who realised that she never thought about how others perceive her choices. In examining the views of another, her own views became clearer. In looking at the 'text', in this case a photograph, she saw herself differently. She was able to identify aspects of her worldviews due to the interaction and discussion with the other teachers concerning this photograph.

The London bus bomb photograph challenged Mary, not in terms of the photo itself but, in terms of her response to the photo. She had assumed that this was the work of IS, or their sympathisers. When she discovered this was actually the IRA she felt embarrassed, feeling that she had been prejudiced. As she looked at the work of terrorists she saw her own, albeit self-perceived, prejudice in her response to the photo. Once more the teacher was able to engage in a process of self-identification due to interaction with this photograph.

6.4.c. The mirror of choice.

Julie expressed surprise by the difference between her opinions to her fellow teachers within the ultimate questions discussion. In considering how fair trade may impact shopping choices, with a desire to help others, she realised that she had no similar thought process when shopping. She saw her own views more clearly as she noticed the difference between her and others' views in a discussion about fair trade:

> *When she* (fellow teacher) *was talking about she wouldn't buy cheaper clothes because you don't know where they have come from*. *Whereas for me, I didn't really think about where it was coming from but I suppose we should.*

[32] See discussion in Chapter 5 for further details

The discussion had raised the issue of origins and ethicalness of products which she acknowledged she had not previously considered. Her response that 'we should' is interesting in that she implies an expected norm or value that she is not adhering to: a strong sense of what a 'good life' should be. Who decides what she 'should' do?[33]

However, she then identified why this had not been a priority for her due to economic circumstances:

> *As a family, being a student as an adult and having children I think my priority is what can I afford.*
>
> *But it's easier said they done I think because much as I want to think like that I kind of don't. Or, I think about it but don't react upon it. I still go for what maybe I can afford at the time. So that was quite a good discussion.*

Her views of what was a 'good life', norms and values have been challenged through the discussion. Her view that she was not adhering to choices that signified a good life, despite a realisation that what informed her choice was financial and not ethical, was interesting. For further research to investigate why she perceived this to be the norm of a good life, when clearly the statistics do not support this view, would be significant. The story she narrates is one of deficit, of not pursuing a 'good life' due to financial constraints as a parent and student – obviously this is only one small aspect and without further investigation it is difficult to assess how much this is true for further areas of her life.

Yet this story is interesting and reveals aspects of self. As Steedman writes self-knowledge is hermeneutic at the core (1991:59) he refers to the inexhaustible list with which a person can identify themselves: a thief, a friend, a parent. Ricoeur's delineation between idem and ispe identity allows for a fuller sense of self-knowledge, within Steedman's hermeneutic study, in terms of the story we tell about ourselves and the story others tell about us.

[33] Whilst the availability of fair trade products has undoubtedly grown in the UK since the 1970s, with 4,500 products now available (Fairtrade Foundation, 2017), claiming that this was a norm for UK shoppers would be unfounded. According to a survey by Neilson (2011), a quarter of UK adults would buy fair trade products thus hardly a norm for the UK population.

To truly see self, Ricoeur reflects on the story of Oedipus to provide further insight. Within the story, the seer is blind, physically but able to see the light of truth in his mind. Oedipus, who is able to see truth in the light of day, but is blind with regard to himself, will achieve self-consciousness only by becoming the 'blind seer'. The chorus in Sophocles' play ends with a warning against pride for those who 'since childhood, have grown so wise and so mighty in our own eyes' (1970:511). To be worldview conscious may well steer away from any pride in assuming that an individual's worldview is in fact a norm for all to adhere to, **the** 'good life'.

There exists a real danger in RE of teachers teaching the aspects of religion(s) which adhere to their own sense of a 'good life', such as the golden rule, but ignoring aspects of religion(s) with which they disagree, such as the role of women or views on sexuality. Thus RE may become a watered down representation of the most palatable aspects of each religion rather than education about and from religions. To understand own worldviews, including definition of a good life, may help teachers guard against this and may preserve the subject of RE.

6.5. Conclusion

This research has demonstrated that for teachers to examine the stories they tell of their lives enables them to understand aspects of their own worldviews, particularly what they would see as a 'good life'.

> The telos of the human adventure will be foreshadowed in the endless exegesis of the myths and hidden secrets of our childhood and birth (Ricoeur,1970:495)

The stories teachers told of their lives was instrumental in illuminating self. Enabling them to examine these myths and discuss their goals of life, empowered them to become more reflexive teachers of RE.

This research has contributed to the body of work on teachers' identity by forging a methodological marriage between standard approaches to thematic analysis (Braun and Clarke, 2006, Gibson and Brown 2009) and Ricoeur's narrative philosophy of the self and hermeneutics to better examine the

connection between life experiences and worldviews. Additional contributions include the development of tools to aid teachers to effectively see and understand themselves and others, which will enable them to be more reflexive teachers of RE. Furthermore, these tools can be employed by teachers themselves to enable their pupils to identify aspects of their own individual worldviews and identify the process of evolution and continual development of those views. This will benefit teachers and pupils alike in their understanding of religions and worldviews.

In the search to ascertain what helps to see and understand, and what hinders seeing and understanding, various factors emerged: the extent to which individual's had exposure to other worldviews placing them in a colourful contrasting mosaic or allowing them to be melted down into a new embodied bespoke worldview. To be challenged by the views of others, to be disorientated by photos or discussions, to see clearly the mosaic of their lives, or melting pot, and to employ the mirror to closely examine and understand themselves assisted teachers in identifying aspects of their own worldviews.

Each individual may have developed a melting pot of life experience, family/cultural/corporate acceptable norms, or a carefully constructed mosaic, with opposing views cemented in, yet not impacting others. The stories they chose to tell of their experience can reveal much of what they view as a 'good life', informed by their worldviews, as can the actual experiences they relate. For the mosaic creative tension is needed to prevent an implosion. The juxtaposition of worldviews may create issues for mosaics and melting pots: with possible dilemmas occurring when tiles refuse to remain in place, side by side in contradiction. For example, as Chris demonstrated he believed on the one hand that to blow up civilians was wrong, the worst life to lead, yet he realized that the perpetrators of those acts may believe what they are doing is right, following a 'good life' in their eyes, in fact, the 'best life', the life of a martyr. These 'disorientating dilemmas' produce moments where individuals can, in denial, gloss over these facts, provide exemptions for their tolerance, or reassess their tolerance and refigure their worldviews. This is particularly pertinent when these issues become reality, for those who have lost family members in any terrorist attack or indeed as more attacks occur within the UK, rather than remain the subject of detached philosophical debate. Yet for RE

teachers to teach other religions effectively may well produce disorientating dilemmas that challenge the fabric of their individual worldviews. To provide teachers with the opportunity to identify their own worldviews, and the process of the formation of their views, may prepare them to authentically hold their own worldviews and yet teach worldviews, other than their own, effectively.

Further research is needed, with a larger cohort to ascertain whether this identification process would be as effective in positively impacting teachers RE practice in other areas of the UK. Neutrality is impossible (Bryan and Revell, 2011), so it is crucial for those teaching RE to ensure that they understand and identify their own worldviews. This will enable them to clearly see their interpretation process and the impact this has on their teaching of RE. This may well enable them to teach religion(s) authentically[34] and not a watered down version of each religion that fits with the teacher's own worldviews, particularly what constitutes a 'good life'.

[34] Brown et al (1989:34) refer to authentic activities as the 'ordinary practice of a culture' so in this case religious worldviews need to be presented in a way that they are actually practised.

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Appendices

Appendix 1: Ethics consent form

COLLEGE OF HUMANITIES

Queen's Building
The Queen's Drive
Exeter UK EX4 4QH

t +44 (0) 1392 725242
f +44 (0) 1392 724344
e humanities-collegeoffice@exeter.ac.uk
w www.exeter.ac.uk/humanities

Proposal and Consent Form for Research Projects

Title of Research Project:

Unlocking Reflexivity: Is Identifying personal worldview a key for non-specialist teachers of RE at KS2?

Name and title of Researcher, and Details of Project:

Ruth Flanagan

Lecturer in Education/Race Equality Resource Officer

Masters by Research in Theology and Religion student

Starting date September 2015

Finishing date September 2017

This research aims:

- to discover how to enable teachers to identify aspects of their own worldviews and the narratives that have been instrumental in their evolution.
- to examine whether teachers think this *worldview consciousness* facilitates reflexivity in teaching RE.
- to ascertain what impact the teachers perceive that reflexivity makes on their teaching of RE.

Definition of invited participants:

There are various participant groups, which comprise of opportunity samples of groups of serving primary school teachers in Devon. They will have no specific training in Theology and Religion, Religious sStudies or any course with the study of religion or faith at their heart at Undergraduate level. They will be drawn from a range of schools and will be an opportunity sample. I will not discriminate on the basis of age, ethnicity

or other social or personal characteristics or the amount of in- service teaching that the teachers hold. I hope to have a sample containing a range of teachers who are at different stages of their careers.

Data or information to be collected, and the use that will be made of it:

Four data collection tools will be used:

a) Initial questionnaire
b) Participants' written outputs from training session
c) Participants' self-reporting forms
d) Individual Interviews

The data collected may be quoted in the dissertation but, if so, will be anonymised. It may also be reported anonymously in possible publications or conferences. Interviews will be audio and/or video recorded.

Interview transcripts will be analysed to identify key themes and perceived impacts. The process of thematic coding, descriptive, topic and analytic coding (Richards and Morse, 2007), will be implemented to identify categories and gather material by topic. This will enable the researcher to ask questions about how the categories relate to other ideas from the data and construct theories about those relations to address the main question of this research. Additionally this could lead to greater understanding of the lived experience of the teachers' and the meaning they make of those experiences (Seidman, 2013) in relation to their teaching of Religious Education.

All data which are quoted /supported in the dissertation or in any possible subsequent publications will be anonymised by identifying participants by pseudonyms rather than their actual names. Data will be gathered and analysed specifically for the purposes of this research, including for use in any dissemination, but will not be made available to anyone else other than myself and my supervisors. Participants' anonymity and non-identifiably are protected unless participants have explicitly and in writing consented to be identified.

How will the information supplied by participants be stored?

The information will be stored on a password protected PC and in locked filing cabinets in my office, 103 Holnicote House. Hard copies of transcripts, any memory sticks that are used and signed consent forms will be stored in a locked filing cabinet. Audio data will be downloaded from recording devices at University of Exeter premises at the earliest possible opportunity and then deleted immediately from the recording devices. All electronic data will be stored on password protected files on my university U- drive.

The list containing participants' real names and/ or contact details will be stored in a different locked cabinet form all the other data, also in 103 Holnicote House.

Contact for further questions:

Ruth Flanagan

103 Holnicote House

GSE

St. Luke's Campus

Heavitree Road

Exeter EX1 2LU

r.flanagan@exeter.ac.uk

01392 724871

Supervisor

Dr Esther Reed

E.D.Reed@exeter.ac.uk

01392 723249

Additional contact should you have any general questions or concerns:

Dr Francesco Goglia

Ethics Officer, College of Humanities

University of Exeter

Department of Modern Languages

Queen's Building

The Queen's Drive

EXETER EX4 4QH

U.K.

+44 (0) 1392 723157

F.Goglia@exeter.ac.uk

University of Exeter College of Humanities

Project: Unlocking Reflexivity: Is Identifying personal worldview a key for non-specialist teachers of RE at KS2?

Consent:

I voluntarily agree to participate, and agree to the use of my data for the purposes specified above. I can withdraw consent at any time by contacting the interviewer.

Note: Your contact details are kept separately from your interview data.

Printed name of participant: .....

Signature of participant: .....

Preferred contact - email or telephone: .....

For serving teachers: I can confirm that my head teacher has consented to my participation in this project:. Yes/ no

Signature of researcher: .....

One signed copy to be retained by the researcher, and one by the participant.

Appendix 2: Pre-session task example

Worldview Pre-session task

The following questions are preparation work for the Worldview session to enable you to have a clear picture of your experience of RE up till now which you will then use in the session. Please answer these questions and e-mail or post them to r.flanagan@exeter.ac.uk or Ruth Flanagan, 103 Holnicote House, St. Luke's Campus, Heavitree Road, Exeter, EX1 2LU.

Personal information

(This information is to assist with the Worldview session and will not be shared with any other parties)

Name: XXXXX

What is your role in school? Teacher [x] TA [ ] HLTA [ ]

How long have you been in this role? 15 yrs

Are you the RE coordinator for your school? No

What Key Stage are you currently teaching?

KS 1 [ ] KS 2 [x] KS3 [ ] KS4 [ ]

What qualifications, if any, do you have in RE?

GCSE/O level : YES (Think so!)

A level:

Undergraduate:

Postgraduate:

Other:

How would you describe yourself?

Male [x] Female [ ] Other [ ] Prefer not to say [ ]

Your own experience of RE lessons

1. On a scale of 0 – 6 can you rate how much time you spent in RE lessons at these various stages of life, where 0 is none and 6 is more than one lesson a week.

Primary	0	1	2	3	4	5	6
Secondary	0	1	2	3	4	5	6

Teacher training	0	1	2	3	4	5	6
Teacher	0	1	2	3	4	5	6

2. On a scale of 0 -6, where 6 is very positive and 0 is very negative, can you rate the attitude of other pupils towards RE at these stages of your life:

Primary	0	1	2	3	4	5	6
Secondary	0	1	2	3	4	5	6
University	0	1	2	3	4	5	6
Teacher	0	1	2	3	4	5	6

3. On a scale of 0 – 6, where 6 is very positive and 0 is very negative, can you rate the attitude of wider society (including the attitude of the media) towards RE at these stages of your life

Primary	0	1	2	3	4	5	6
Secondary	0	1	2	3	4	5	6
University	0	1	2	3	4	5	6
Teacher	0	1	2	3	4	5	6

Your own views of RE

1. On a scale of 0 – 6 where 6 is very positive and 0 is negative, could you rate how much you enjoyed and engaged in RE lessons as a pupil and then as a teacher.

Primary	0	1	2	3	4	5	6
Secondary	0	1	2	3	4	5	6
Teacher training	0	1	2	3	4	5	6
Teacher	0	1	2	3	4	5	6

2. On a scale of 0 – 6, where 6 is a great deal of experience (such as visit to a church, temple or synagogue, participating in religious festivals, personal participation in a religious faith or meeting people who hold different faiths to your own etc.) and 0 is none at all, can you rate your own experience of religions

Primary	0	1	2	3	4	5	6
Secondary	0	1	2	3	4	5	6
University	0	1	2	3	4	5	6
Teacher	0	1	2	3	4	5	6

Memories of RE

Please write about any recollections of RE or experiences of other religions to expand on your previous answers at these four stages of life (do use extra paper if necessary).

Child:

None!

Adolescent:
Boring teacher who didn't really know what his pupils were doing – therefore little value attached to it.

Student:
None

Teacher:
I love our RE curriculum in Year 5 think that the children appreciate it as well as the other adults. Our books give a much more slant on the children's thoughts, feelings and character than any other subject does. Hopefully the children enjoy our discussions!

Teaching RE

What are the biggest concerns for you as you teach RE?

To ensure I don't influence children in their personal spiritual choices. To ensure that children enjoy RE and see the value in terms of both their understanding of themselves and others! To ensure that I give a fair and accurate reflection of the facts involved and don't dumb things down due to my own lack of understanding/knowledge/vision!

Have you identified any challenges for you in teaching RE in your school?

Children can come into school with a negative view of RE.

As we don't live in a very multi-ethnic area, children can tend to have one dimensional views on some religions ie Islam.

Thank you for taking the time to fill in this questionnaire.

Appendix 3: CPD training session plan

UNIVERSITY OF EXETER	GRADUATE SCHOOL OF EDUCATION PRIMARY PGCE

Subject: Worldviews		Date:	Week:
Year:	Set:	No of pupils:	Topic: Identifying worldview
Learning Objectives*:	To unpack elements of worldviews To identify elements of our own worldviews To analyse how our worldview influences our RE teaching To know how to use, with pupils, the teaching and learning approach being modelled in this CPD		
Success Criteria*	By the end of the lesson, you should be able to… Identify aspects of our own worldview, compare it with others and identify how our own worldview generates assumptions that underpin our teaching.		
Cross-curricular links/ Key skills	RE, geography, literacy Empathy for other perspectives, critical thinking, communication, reflexivity		
Review of pupils' previous learning	Questionnaires before CPD session on experience of RE lessons, exposure to other worldviews and own attitude to RE.		
Possible Misconceptions	Terminology of worldview, narrative and reflexivity What are British values		
Preparation/resources	PPT, video clips, internet		

Risk assessment	
Definition of key terms	Worldview, reflexivity, narrative

Introduction/ Orientation

Welcome. Introduction of terms and concepts: worldview. Video clip of HSBC Eels advert. (Light hearted way of introducing a sometimes threatening subject.)

Teaching input	Assessment Key questions/observations
PPT on worldview – introducing what a worldview is. Worldview not just likes and dislikes or neat tick boxes of ethnicity… Range of metaphors. Aim today to examine worldview with practical activities that can then be used in their classes.	What are the elements that constitute a worldview? How is it formed? Why is worldview important in education? How does an individual's worldview impact on their 'learning from religion'?

Activities (Groups/Differentiation; Teacher/TA led; Independent)	Assessment Key questions/observations
1. What constitutes a worldview? Identity bingo.	Observing difference and identity.
Labels activity: identify labels they like/don't like Most educational resources available don't go beyond labels…see beneath them. Assess range of resources pin point what is constructive, what is harmful and what is missing in each.	Labelling occurs throughout life. What labels am I happy with? Assess discussion whether demonstrate ability to understand labelling and issues of over simplification of difference/worldviews
Valk's framework; look at each section and discuss how essential they think that is as part of a worldview.	Which aspect do they find most helpful?
2. Do I have a worldview? Sheet of paper symbols, icons, phrases that represent you. Shield idea. In groups discuss what you have represented.	What is significant in my life? Assess diagram produced for evidence of examination of own values and beliefs
Group of quotes place on a line agree to disagree. Discuss in group Perspectives sheet of photos – discuss what they see in each one.	What is important to me? What do I value or believe? Assess discussion interaction with other worldviews held in group.
Ultimate questions – answer questions, then plot on sheet influences behind their answers (concentric circles)	What might influence the decisions that I make? What matters? What is important to me?

Track through to life choices… 3. **How are they formed?** Examine the tracking sheet and graphs of their own narrative in relation to RE. Individually examine graphs of pre task attitudes. Read through and then in pairs explain the development or progression to partner. **4. How do worldviews impact us as teachers?** PPT on why is worldview important – impact on communication, overcome fears, promote diversity Especially pertinent for RE second attainment target. 'learning from' process of reflexivity Statements on paper – A3 paper stick comment in middle, one side write values and beliefs behind this. Other side write possible impact on education.	Ability to articulate their life narrative in relation to RE: experience of and attitude to the subject. How does this impact teaching? Why is Worldview important in education? Ability to identify possible beliefs and values behind certain comments.
Plenary (Refer to success criteria) Recap: to know what a worldview is and to identify aspects of own worldview. Final aim is for follow up: To see whether this understanding of their worldview facilitates their reflexivity	Assessment Key questions/observations Feedback own definition or the one they have found most helpful. Over the next two weeks think through when teaching, planning and assessing work whether their own worldview has influenced these processes.
Evaluation	
Review of Teachers' learning For the next 3 weeks Teachers keep a record of their RE lessons as they plan the lesson pinpoint what is my worldview on this, how does my worldview impact my attitude to teaching this? After the lesson write down whether this has impacted their worldview? Changed it in any way? Reinforced it? The answers are not the most crucial but rather the actual process is the most important aspect. Teachers to assess their own ability to perceive the impact their worldview is having and developing own 'worldview consciousness'.	

* Prompts for objectives and success criteria:

- ***know that*** … (knowledge: factual information, e.g. names, places, symbols formulae, events)
- ***develop/be able to*** … (skills: using knowledge, applying techniques, analysing information, etc.)
- ***understand how/why*** … (understanding: concepts, reasons, effects, principles, processes, etc.)
- ***develop/be aware of*** … (attitudes and values: empathy, caring, sensitivity towards social issues, feelings, moral issues, etc.)
- Learning objectives may also focus on ***how pupils learn*** (e.g. 'to find out how working with a partner can help you to improve your own work')

Aims	Objective	Key questions	activity	assessment
1. To understand what is meant by worldview	To know what a worldview is?	What are elements of a worldview?	Identity bingo. Labels activity. Valk framework tool.	Ability to identify accurately worldviews in set examples.
2. To identify worldview	To acknowledge and identify aspects of own worldview	Do I have a worldview?	Shield activity. Quotes sorting. Ultimate questions using concentric circles to track values and beliefs.	Ability to identify aspects of own worldview using the ultimate questions and concentric circles.
3. To understand the process of construction and reconstruction of worldviews	To track the life narrative that has created and is continuing to transform individual worldview.	How does a worldview form? How did my worldview form? Can I see any changes to my worldview at key times of my life?	Graphs form pre session questionnaire use to examine life narrative in relation to RE	Using charts of previous RE experience able to retell story of formation of views on RE as a subject as an example of one area of worldview.

4. To ascertain the impact of worldviews on individual's lives	To examine the impact worldviews can have on individual's decisions and attitudes particularly in relation to RE	In what ways do worldviews impact individuals? Why is it important for education?	Perspectives. Comments trace values and beliefs. Statement track values and beliefs behind them and possible impact on education	Discussions assess ability to perceive values and beliefs behind statements and track the impact this may/may not have on education.
5. To develop reflexivity in RE teaching	To examine the term reflexivity in line with the work on worldview and apply to own teaching practice	How does my worldview inform on my decisions? How does my worldview impact on my teaching? What is my attitude to teaching RE? Has my life narrative impacted and formed this?	Thought diary: Lesson plans write down own worldview on subject. After lesson assess whether there has been any impact on their worldview of learning	In reflexive after training activity demonstrate ability to introspectively examine teaching in conjunction with 'worldview consciousness' as it develops.

Worldview and impact on education:

Implicit assumptions		Possible impact on education?
	comment	
Beliefs Questions raised		Impact on 'learning from religion'?

Appendix 4: CPD activities concentric circles

Worldview questions:

What would make you vote for a war? Is there ever a just war?

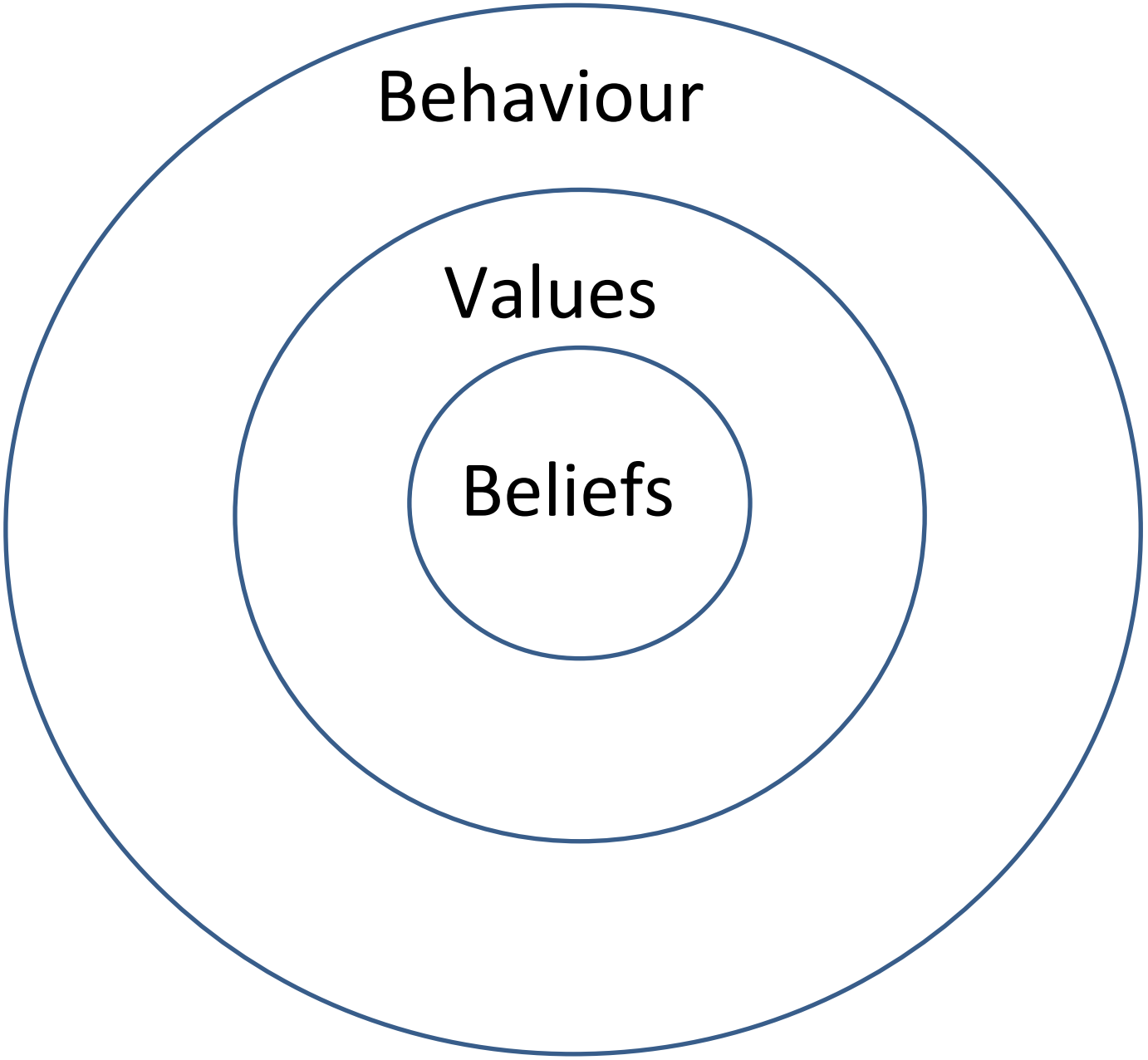
If you were a parent, what would make you take a child out of school?

Is there anything in your role as a teacher that you would refuse to do for your head teacher?

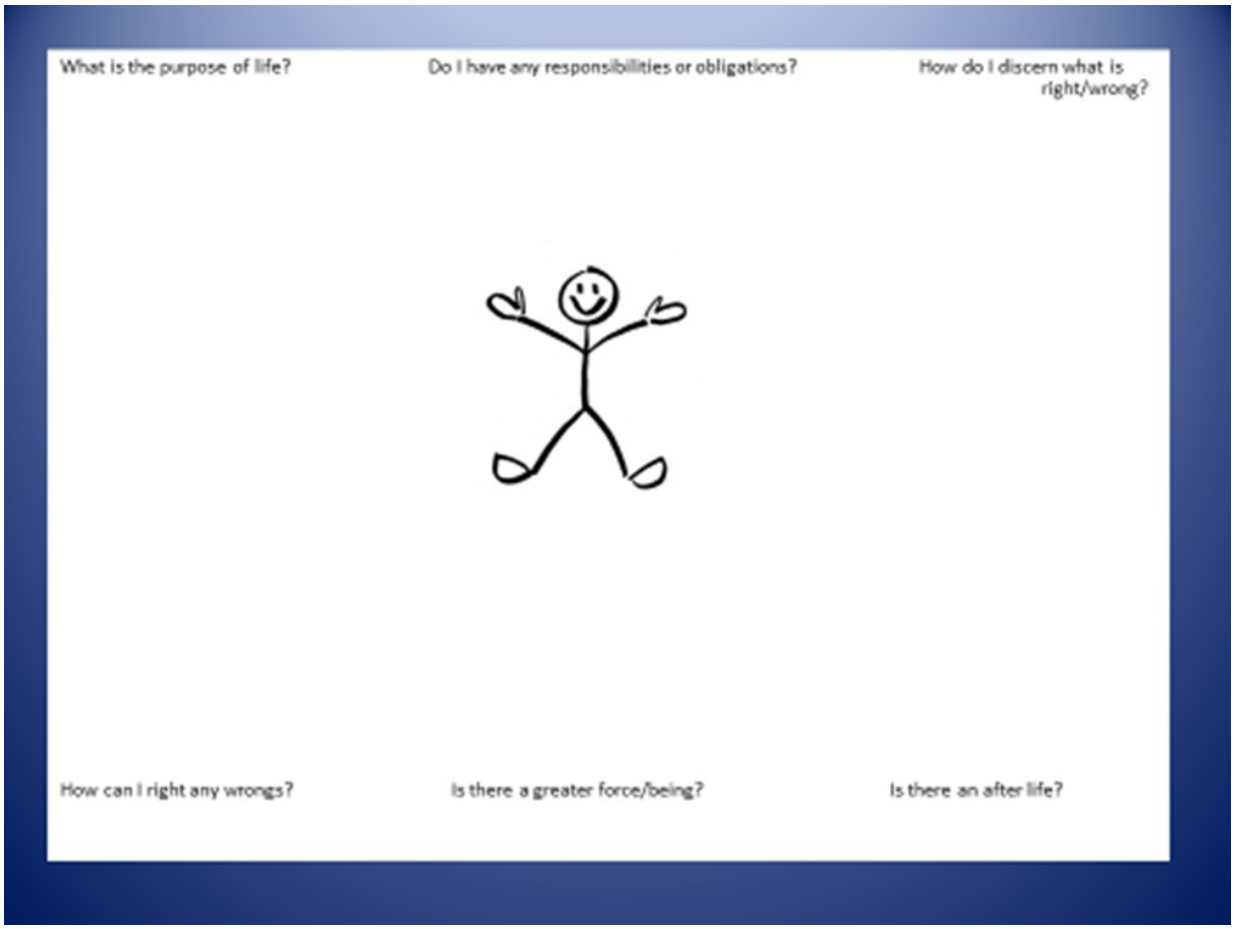
Why did you become a teacher?

Do you make any conscious decisions about shopping i.e. organic, fair trade, UK produce, local produce?

Choose the answer to one of these and trace through each circle on the next page to see the values and beliefs behind your answer:


Behaviour
Values
Beliefs

Appendix 5: CPD activities on ultimate questions.



Appendix 6: Interview questions

Interview questions

Thank you for agreeing to take part in this research. You have already filled in the pre-session questionnaire and attended a training session to investigate worldviews. Are you happy for me to record this interview to enable me to facilitate subsequent analysis? The recording will be down loaded onto my University office PC and then deleted from the recording device. The transcript will be kept digitally on my office, password protected, computer and a paper copy will be kept in a locked filing cabinet in a locked office. The record will be anonymised in my dissertation and any subsequent publications. This is a semi-structured interview so although there are some set questions here I may well ask follow up questions for clarification or expansion of certain details.

Background:

1. For how long have you been a teacher?

2. Did you have any initial training to teach Religious Education (RE)?

3. What, if any, training sessions specifically for teaching RE have you attended since becoming a teacher?

4. What, if any, further CPD for teaching RE are you interested in?

5. Which year groups have you taught?

6. How is RE timetabled in your school? Do you teach RE in one lesson a week, or on focused days one week a term or incorporated in cross curricular sessions?

Worldviews:

The purpose of this interview is to investigate whether examination of your own worldview during the training session has had an impact on you at all as you have prepared, taught and evaluated your RE lessons.

1. What do you understand by the term worldview?
2. Was there any part of the training session which helped you in identifying aspects of your worldview?

   (*Remind them of the different tasks in the CPD session such as answering worldview questions with the concentric circles, unpicking possible worldviews expressed in newspaper photographs, identifying possible alternative perspectives through the groups of photographs, examining the worldview cards or attempting to see links with the graphs of answers from the questionnaires.)*

   a. If so, in what ways did they help?

   b. If not, go to question 3.

3. What, if any, aspect of your own worldview are you aware of?

   a. If you are aware of aspects of your worldview, can you give any examples of

      (i) What specifically have you become aware of in your own worldview?

      (ii) When did you become aware of these aspects of your own worldview?

      (iii) Did any event or experience help you/prompt you to become aware of aspects of your own worldview?

   b. If not, move to question 2

4. Have you taught any RE in the last month?
    a. If so,
        (i) What year group did you teach?
        (ii) What subject material did you cover?
        (iii) What method(s) did you use to teach the material?

5. Have you become aware of your own worldview when planning, teaching or evaluating these RE lessons?
    a. If 'yes', can you given any examples that illustrate how your awareness of your own worldview has impacted your RE teaching, planning or evaluating?
    b. If 'yes', is this awareness actually developing through the process of planning, teaching and evaluating RE?
    c. If 'no', move to question 6

6. Have you noticed that awareness of your own worldview has impacted your ability to understand the worldviews of those about whom you are teaching?
    a. If 'yes', can you give examples?
    b. If 'no' , move to question 7

7. Have you noticed that awareness of your own worldview has impacted your ability to understand the worldviews of the pupils whom you are teaching?
    a. If 'yes', can you give examples?

b. If ‘no’ , move to question 8

8. To be aware of your worldview could be described as being *worldview conscious*. In what ways, if any, has your *worldview consciousness* led you to reconsider or revise the way you approach other worldviews?

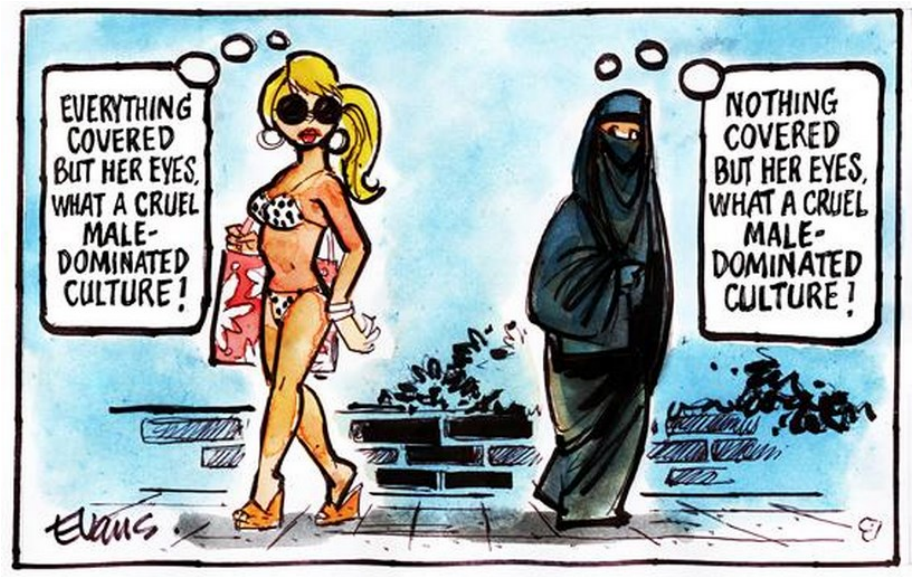
9. Has your confidence in tackling new curriculum material in RE increased, decreased or remained the same since the worldview training session? If so, in what ways?

10. In what respect do you feel more or less able to understand the worldviews of other people since the worldview training session?

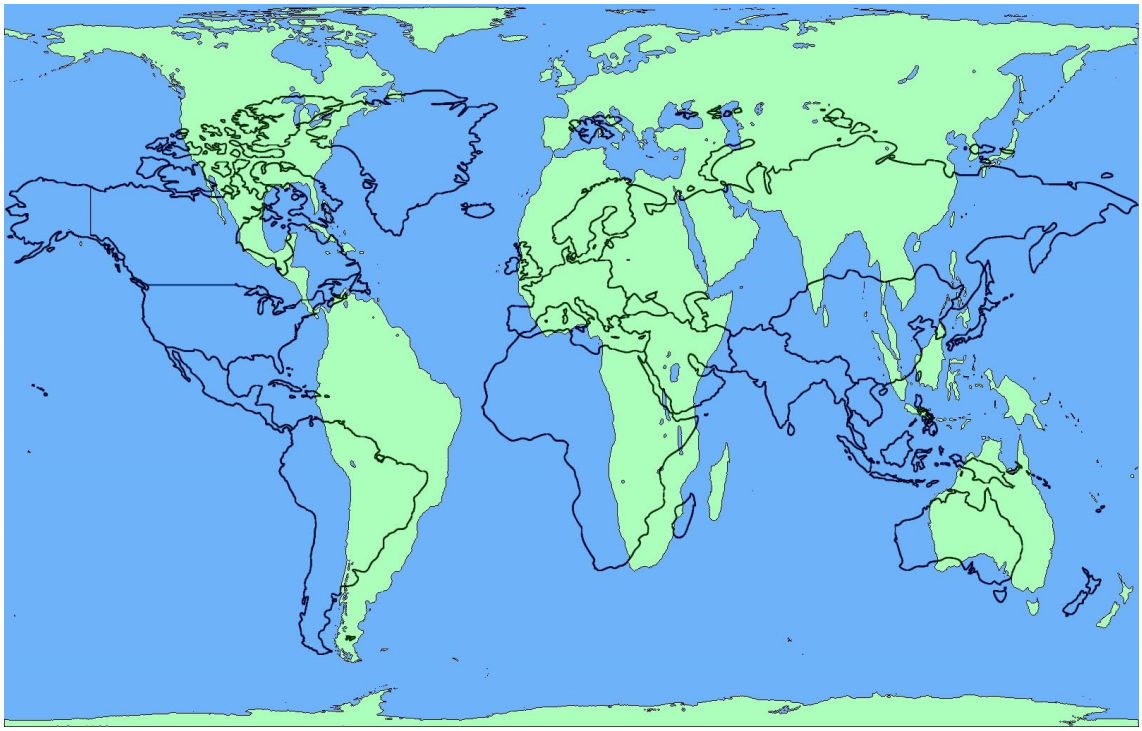
11. What kinds of resources or activities might help you better understand the worldviews of other people about whom you might teach in RE?

12. What kinds of resources or activities might help you better understand the worldviews of the pupils that you teach in RE?

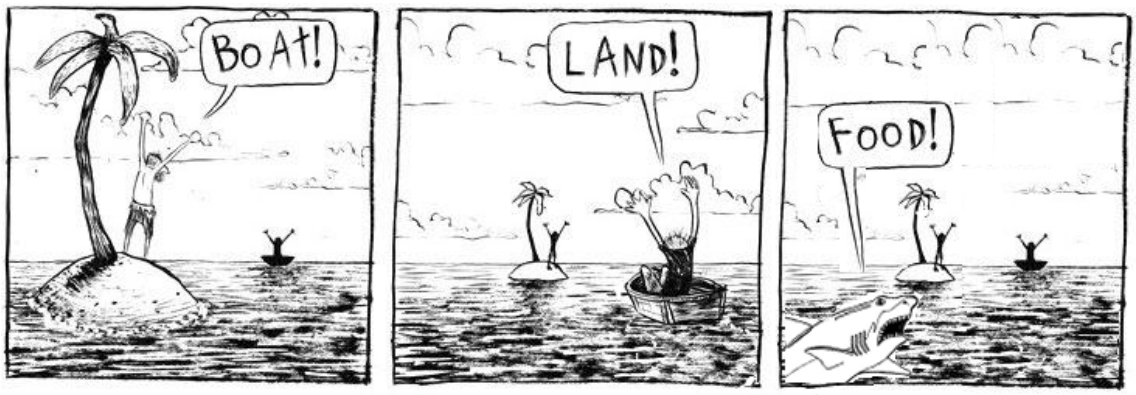
Appendix 7: A selection of images from the CPD session



Burka vs bikini. Evans (2011)

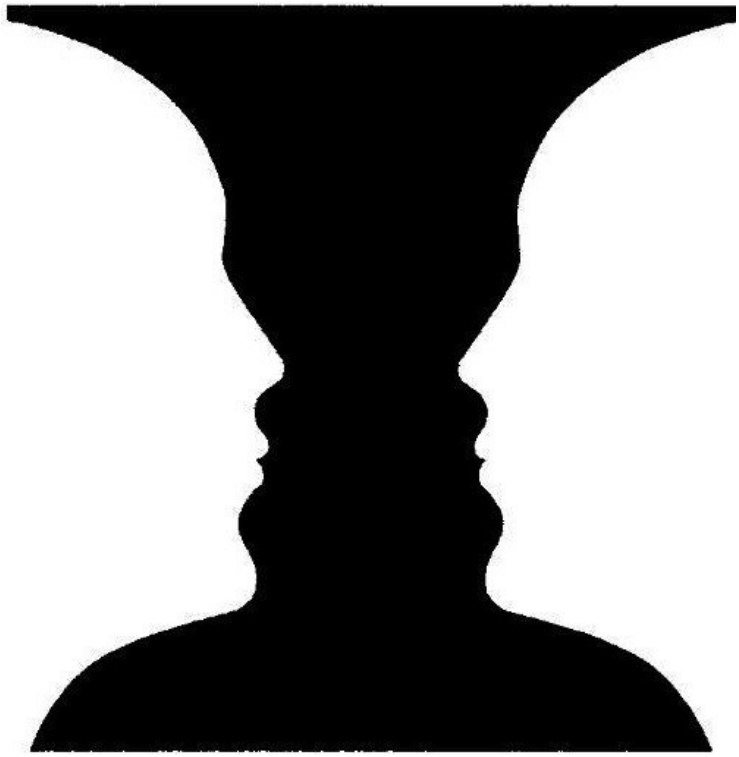


Peters' projection compared to Mercator. (Austin, 2013)

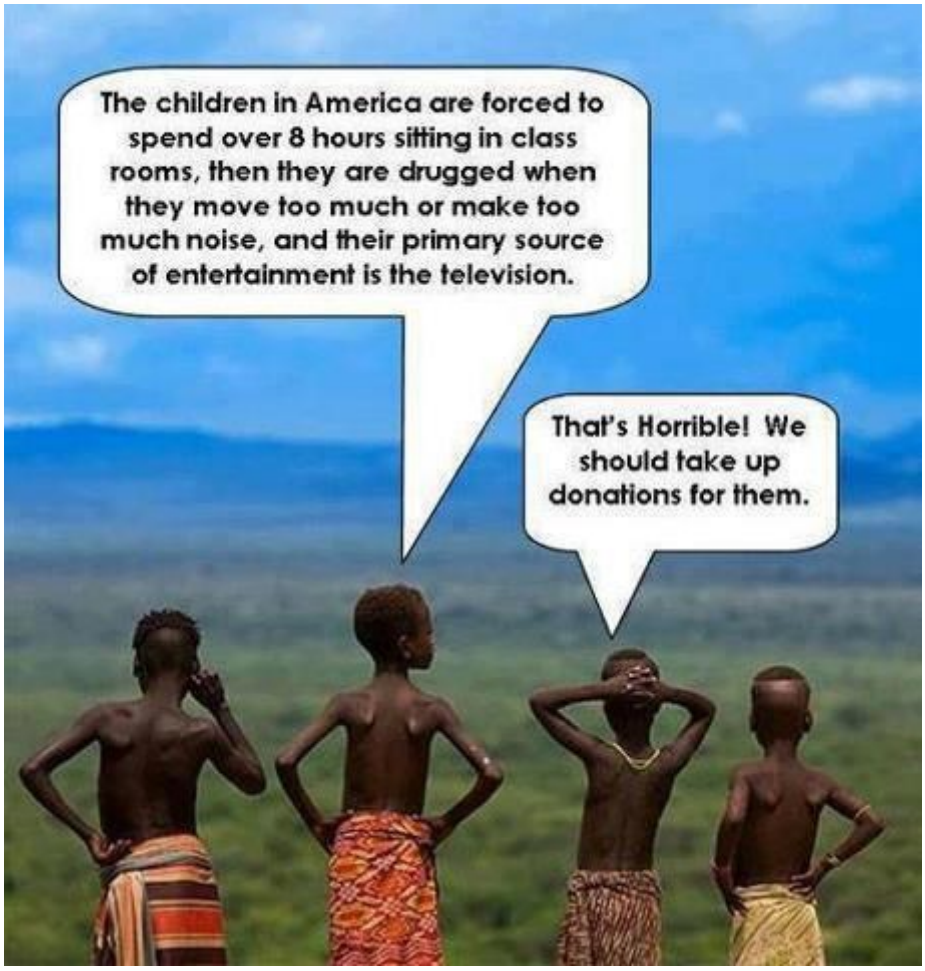


http://i.imgur.com/0QIYv.png

http://bluepuzzle.org/graphics/two-faces-illusion-small.gif



http://21stcenturylearners.org.uk/wp-content/uploads/2015/01/candlestick-face.jpg



http://collectivelyconscious.net/wp-content/uploads/2014/02/the-children-in-america-are-forced-to-spend-over-8-hours-sitting-in-class-rooms.jpg

Appendix 8: Copyright permission

[Flickr] London bus bombing

Yahoo/Inbox

Trevor via Flickr (no-reply) <no-reply-19181920N03@flickr.com>
To: ruthflanagan24@yahoo.co.uk

19 Jun at 08:52

flickr

Hi ruthflanagan24!

chi trevor's other pics has sent you a message on Flickr.

Subject: London bus bombing
Date: June 19th, 2018

Ruth, You are free to use the photo, without restriction as long as you give me credit as photographer

SEND A REPLY

Don't want to receive messages from Flickr members via email? Change your notification settings. To report abuse, click here.

ME

Malcolm Evans <malcolm@evanscartoons.com>
Wed 20/06, 22:18

Download Save to OneDrive - University of Exeter

Dear Ruth,
I'm more than happy for you to use the cartoon in your thesis and attach a copy for your use.

Regards

Malcolm Evans